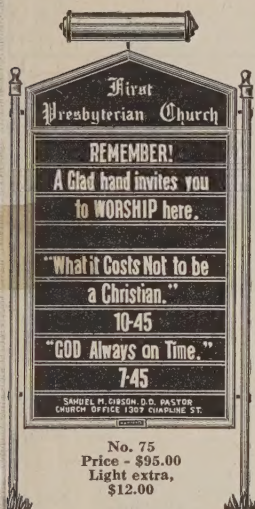


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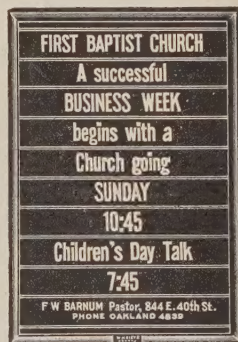
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2	Mrs. E. Collins	10	10	60	14	14	9	14			
3	Miss. Deering	14	11	71	19	10	7	12			
4	Mr. A. Dietrich	10	8	54	Brothers	44		1.25			
5	A. L. Jackson	15	15	93	Primary	86		1.54			
6	Mr. Martin	9	9	75	Junior	112		3.03			
7	W. Windfall S. Day	8	7	10	Worsh.	4					
8	E. Gardner	14	13	89							
9	Edwin. Carroll	18	8	71							
10	W. Adams	116	85	470							
11	Albert. Livingston	73	53	338							
12	Miss. C. Holmes	26	25	175	Today	776		31.18			
13	W. Williams	52	45	89	Last Week	653		29.29			
14	Mr. W. Potter	21	20	237	Burialday			4.73			
15	L. Brown	54	27	18	Bibles			13.33			
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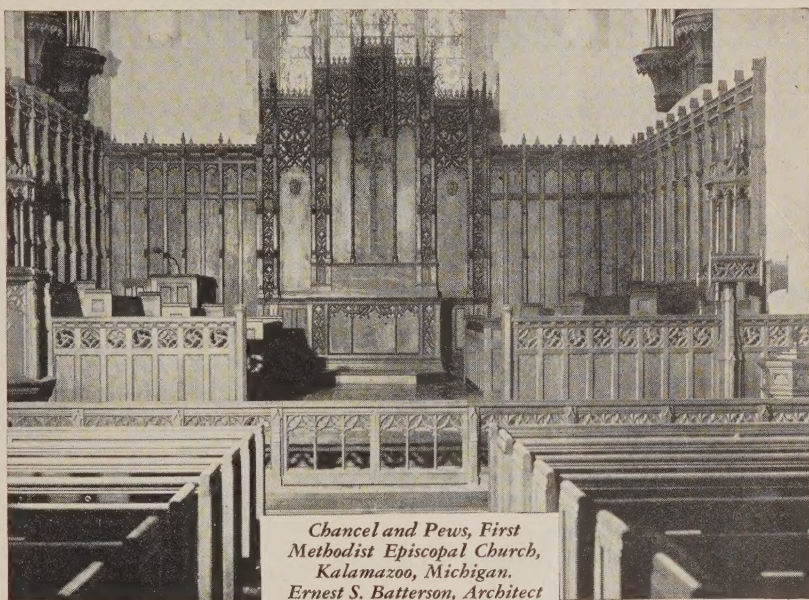
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# The Expositor

The Journal of Parish Methods

## The Ideal Evangelism

DR. F. W. BOREHAM

The Ideal Evangelism is the contagious evangelism of the individual minister. It is not a matter of method: it is not a matter of machinery: it is purely a matter of mood. There is only one text in the New Testament on which a sermon on the Ideal Evangelism could be preached. It is this: "*I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.*" And on that great text only one great sermon has ever been preached. It was preached by Mark Rutherford, and it is called "Michael Trevanion." You know the story. Michael has an only son, and he has set his heart, above everything else on earth, on his boy's salvation. But he is afraid. He is afraid that he is to be cheated out of his supreme ambition by a pretty girl. Robert, the son, falls in love with Susan Shipton. Michael feels that the glamour of Susan's bewitching form, and the fascination of her worldly ways, will keep Robert outside the kingdom after all. He goes to his room, and shutting the door, weeps bitter tears. "O my son, Absalom," he cries, "my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

In these desperate straits he turns to his Bible and this is the passage that startles him. "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Nobody need wonder that the words strangely affect him. In his "Table Talk," Coleridge says that when he read this passage to a friend of his, a Jew at Ramsgate, the old man burst into tears. "Any Jew of sensibility," the poet adds, "must be deeply impressed by it."

Michael Trevanion reads the throbbing words again and then lays down the Book. "What did Paul mean? What could he mean save that he was willing to be damned to save those whom he loved? And why not? Why should not a man be willing to be damned for others? Damnation! It is awful, horrible! Millions of years, with no relief,

with no light from the Most High and in subjection to His Enemy! 'And yet, if it is to save — if it is to save Robert,' thought Michael, 'God give me strength — I could endure it. Did not the Son Himself venture to risk the wrath of the Father that He might redeem man? What am I? What is my poor self?' And Michael determined that night that neither his life in this world nor in the next, if he could rescue his child, should be of any account."

So far Michael and Paul are of one mind. Now for the divergence! Now for the misunderstanding! Michael questions himself and his oracle further. "What could Paul mean exactly? God would not curse him if he did no wrong. He could only mean that he was willing to sin, and be punished, provided Israel might live. It was lawful then to tell a lie or perpetrate any evil deed in order to protect his child." Michael therefore takes his resolution. He hints to Robert that Susan's history is besmirched with shame. He leaves on his desk — where he knows Robert will see it — a fragment of an old letter referring to the downfall of another girl named Susan. Michael knows that he is telling and acting a lie, a terrible and unpardonable lie. He firmly believes that, in telling that dreadful lie, he is damning his soul to all eternity. But in damning his own soul — so he thinks — he is saving his son's. And that, after all, is the lesson that Paul had taught him.

The rest of the story does not immediately concern us. Robert, on seeing the documentary proof of Susan's shame, runs away from home. Michael, overwhelmed with wretchedness, attempts to drown himself in the swirl at the mouth of the river. Of what value is life to him, now that his soul is everlastingly lost? "He awakes to find himself on the bank, with Susan bending over him and kissing him. He soon discovers that there is more sense in Susan's head, and more grace in her heart, than he had for one moment

imagined. He sets out after his son; finds him; and dies in making his great and humiliating confession. He had meant well, but he had misunderstood.

He misunderstood. But I for one have no stones to cast at him. I would rather sit at his feet and learn the golden lesson of his life. With my lips, I can interpret the letter of the text more eloquently than he could, but with his life he interpreted the spirit of the text more eloquently than I can. I have the knowledge that he needed; but he has the love that I lack and love — and especially the love of an earnest man for another's soul — covers a multitude of sins.

### Secret of Spurgeon's Success

Now, since the Apostolic days, we have had two conspicuously successful evangelists — John Wesley and C. H. Spurgeon. The secret of their success is so obvious that he who runs may read.

In relation to Mr. Spurgeon we cannot do better than place ourselves under Dr. Fullerton's direction. Dr. Fullerton knew Mr. Spurgeon intimately, and the standard biography of the great preacher is from his pen. Dr. Fullerton devotes a good deal of his space to an enquiry as to the sources of Mr. Spurgeon's power and authority. It is an elusive and difficult question. It is admitted that there is scarcely one respect in which Mr. Spurgeon's powers were really transcendent. He had a fine voice; but others had finer ones. He was eloquent; but others were no less so. He used to say that his success was due, not to his preaching of the gospel, but to the gospel that he preached. Obviously, however, this is beside the mark; for he himself would not have been so uncharitable as to deny that others preached the same gospel and yet met with no corresponding success. The truth probably is that, although he attained to super-excellence at no point, he was really great at many. And behind this extraordinary combination of remarkable, though not transcendent, powers, was a deadly earnestness, a consuming passion, that made second-rate qualities sublime. The most revealing paragraph in the book occurs towards the end. It is a quotation from Mr. Spurgeon himself. "Leaving home early in the morning," he says, "I went to the vestry and sat there all day long, seeing those who had been brought to Christ by the preaching of the Word. Their stories were so interesting to me that the hours fled by without my noticing how fast they were going. I may have seen some thirty

or more persons during the day, one after the other, and I was so delighted with the tales of divine mercy they had to tell me, and the wonders of grace God had wrought in them, that I did not know anything about how the time passed. At seven o'clock we had our prayer meeting. I went in and prayed with the brethren. After that came the church meeting. A little before ten I felt faint, and I began to wonder at what hour I had eaten my dinner, and I then for the first time remembered that I had not tasted any! I never thought of it. I never even felt hungry, God had made me so glad!" Mr. Spurgeon lived that he might save men. He thought of nothing else. From his first sermon at Waterbeach to his last at Mentone, the conversion of sinners was the dream of all his days. That master-passion glorified the whole man, and threw a grandeur about the common details of every day. He would cheerfully have thrown away his soul to save the souls of others.

### And of John Wesley's

Turn from Spurgeon to Wesley. John Wesley was the most triumphant evangelist that Europe has produced — and for two reasons.

The first is that the evangel burned like a fire in his bones. He was an evangelist because he could not help being an evangelist. Sir Arthur Quiller Couch has described the scene when John Wesley returned to the old home to be present at the deathbed of his mother. His prodigal sister, Hetty Wesley, opens the door to him. She does so with a kind of terror. "She knows that, worn as he is with his journey, if she gives him the chance, he will grasp it and pause, even while his mother pants her last, to wrestle and win a soul — not because she, Hetty, is his sister; but simply because hers is a soul to be saved. Yes, and she foresees that, sooner or later, he will win; that she will be swept into the flame of his conquest; yet her poor bruised spirit shrinks back from the flame. She craves only to be let alone; she fears all new experience; she distrusts even the joy of salvation. Life had been too hard for Hetty."

There you have the man! "To everyone," as Dr. Fitchett says, "to everyone — man or woman, rich or poor, with whom he was for a moment in company — he would speak some word for his Master. The passing traveler on the road, the hostler who took his horse, the servant of the house, the chance guest at the table — to each in turn,

*(Continued on page 432)*



# But the Twain Do Meet

*Science and the Scriptures Agree on Many Things*

W. P. WILKS, Th.D.

"Oh, East is East and West is West, and never the twain shall meet."

The above line was written before the World War, before the development of the radio, before a giant Zeppelin encircled the globe in a little more than eleven days of actual flying time. We read it with a kind of amused tolerance as we "tune in" on all the ends of the earth and bring them together anywhere in the world. Distance is no longer taken into account.

\* \* \*

## Farther Than East From West

Such is the positioning of science and the Scriptures in the ordinary thinking of our times. Differences have been magnified to the n-teenth degree. Fundamentalists and Modernists have denounced, defied, derided and dehorted one another without mercy or justice. We have fed but not grown fat on technical terms which befuddle us common mortals. The confusion is constantly confounded by definitions which do not define.

The origin of the universe, the emergence of the earth and the ancestry of its inhabitants has been the center of controversy. Scripture has been hurled at Science and Science has been shot at the Scriptures. This has gone on until many have come to look upon the two as in an irreconcilable conflict in which the twain shall never meet but to fuss and fight.

Profound scholarship has been claimed on both sides, while the discussion was waged in a spirit which no one should wish to ascribe to true scholars. The "wiser than thou" attitude has completely crowded out that humility with which scholarship was formerly supposed to be clothed. The haughtiest scribe or Pharisee, the vainest Sophist or Gnostic was a mere novice in the claim to a monopoly of all truth in comparison with the claims put forth by both sides of the recent conflict.

Peace-makers have but put them farther apart. Tired and disgusted with the unseemly controversy, some scientists and some believers in the Scriptures (many are both) have sought to bring about an armistice by arguing that the two are so far apart they can't find a battle-field on which to fight.

Much has been made of the following statement attributed to Dr. R. A. Millikan, President of the American Association for the Advancement of Science:

"There is no scientific basis for the denial of religion; nor is there, in my judgment, any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science, and men who know very little of religion, do indeed get to quarreling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is between different forms of religion."

A facile user of apt expressions has declared that there is no more room for conflict between religion and science than for a collision between an aeroplane and an automobile.

But this is just a form of "begging the question." Aeroplanes and submarines have made war on one another. Disastrous were the results. And many a tragedy has been written in the conflict of science and religion.

Aeroplanes and submarines have also cooperated with one another, to the profit of both and the welfare of humanity.

More than is now apparent ought the same to be true of religion and science. But it will never be brought about by magnifying differences.

In the most fundamental things of both Science and the Scriptures there are points of agreement worthy of our most serious thought. A little study of these makes one wonder why more is not made of this side of the relations between the two. The purpose of this paper is to indicate in every day language a few of the places where this agreement is found.

\* \* \*

## Permanency in the Material Universe

Science asserts the indestructibility of matter. Though constant changes occur in forms and combinations, no matter goes out of existence. The material of which solids are now composed may once have been liquid or gaseous and may become so again; but never does something vanish into nothingness, nor nothing become something.

A like doctrine is set forth concerning

energy. Though transmuted it does not disappear.

Put beside the scientific theory such a statement as this from the Genesis account: "In the beginning God created the heavens and the earth." So familiar is the expression that few take time to give it any study.

Note the completeness and finality. Everything material is included. And it goes all the way back to the ultimate starting point of scientific investigation — *in the beginning*.

Why argue where agreement exists?

\* \* \*

### An Orderly Emergence of the Earth

Had Science and Scripture conspired to unite on the elemental doctrine of a first chaotic condition of matter and its gradual gathering about different centers the harmony could not have been any more apparent.

"Astronomers and geologists and those who study physics have been able to tell us something of the origin and history of the earth. They consider that, vast ages ago, the sun was a spinning, flaring mass of matter, not yet concentrated into a compact center of heat and light, considerably larger than it is now, and spinning very much faster, and that as it whirled, a series of fragments detached themselves from it, which became the planets. Our earth is one of these planets." Such is the statement of H. G. Wells, himself thoroughly committed to the scientific viewpoint.

Others state the same theory differently, while yet others postulate the process as taking place differently. We are not concerned with the theories, but with the fact that they begin with a chaotic condition, or nebulous state, and trace an orderly emergence until the earth is finally positioned and becomes apparent as a separate entity. Prior to that the darkness of obscurity enveloped everything.

In like manner, the Scriptures put the heavens first, then the earth.

First conditions are described thus: "And the earth was waste (without form, in A.V.) and void; and darkness was upon the face of the deep."

Then follows the mention of light, the fixing of the firmament (or upper expanse), the gathering of the waters under the firmament unto one place, and the appearance of the dry land with the establishment of the boundaries of the seas.

As among scientists, so with those who adhere to the Scriptures, many different

theories as to the untold "how" of creation are set forth. It is over these that men argue. They can but agree among themselves and with the scientific hypothesis that there was first a chaotic condition followed by an orderly emergence therefrom until the world appeared fully formed.

\* \* \*

### No Hurry in Getting Started

Much breath, and ink, has been wasted in discussing the supposed differences between Science and the Scriptures over the age of the earth when man appeared upon it. But agreement is rather apparent as the matter is studied.

Science can only say that there must have been an indefinite, probably very prolonged, period between the beginning of the world as a separate planet and the first indications of the existence of humanity. In proof of this rocks and earth strata and fossils are called as witnesses. But Science does not fix arbitrary boundaries, definite dates or periods of duration of different eras. It guesses in terms of hundreds of thousands, of millions, or even of billions of years. Then it admits that one guess is just about as good as another. For example, it supposes the Azoic period to have been possibly eighty millions or eight hundred millions of years in the past. Then we are told that it is permissible to divide either figure by ten or multiply it by two.

Frequently the would-be student of the Scriptures uses such variations as a cudgel with which to castigate the scientist. To the reverse, it is a compliment to Science that it does not dogmatize in a field so filled with uncertainties. Of one thing it feels sure — that the world was in existence an indefinite, probably prolonged, period before man began his efforts to become its master.

With this agrees the Genesis account — i.e., if we be willing to accept its simple statement rather than the interpretations so frequently put upon it.

Strangely enough, many exponents of the Scriptures seek to reconcile the supposed conflict by various interpretations of the word translated "day" in the so-called week of Creation. And Hebrew scholars assure us that the word lends itself to such a variety of translations. To substantiate the theory that these "days" were not according to solar measurements, it should be noted that three of them had passed before sun, or moon, or stars became visible upon the earth.

(Continued on page 426)



# The Watchman

THE REV. MARCUS L. BACH

My dear "Watchman:"

"Why" is the best article *The Watchman* has had in *The Expositor*. "Cecil," I think, really found himself. I am afraid I am developing into a "crank" but I am strongly disposed to think that a lot of Cecil's "Brothers" must make the same discovery.

Cecil might write the Editor of *The Expositor* an answer to the question, "What is the most profound problem to be faced by the Church in the next five years?" Ministering to broken hearts instead of padding depleted budgets.

Rev. J. L. Howe, Highland College,  
Highland, Kansas.

## Blest Be the Tie

The suggestion for merger of two denominations had been tossed from open discussion to committee and from committee to convention until there were signs of disgust because of the continued jugglery. For a year and a half deliberation over the issue had resulted in stubborn controversy.

There were no major differences in doctrine or polity between the two groups, nor was there any inequality of constituency. The hindrances, such as they were, were largely attributable to the mistrust and apparent bigotry of certain ministers and certain members of the Commission on Plan of Union.

Our denomination was not involved, and I was an interested spectator only because the one of which Dr. A. L. Scantlin was a part had been the instigator of the movement to unite. Because of this relationship I very naturally adjusted myself to Scantlin's convictions and endeavored to support him in his efforts to bring about this connection. I was sorry not to have been in one of the denominations involved for I surely would have been hospitable to him either way. As it was, I had only the satisfaction of fortifying him with my friendship.

And now I had the pleasure of sitting — as an observer — in the special meeting of the two synodical bodies. The gavel had rapped the opening of the third day's meeting and Dr. Scantlin had been on the floor for over an hour in what was proving to be an enthusiastic and spontaneous address.

It must be admitted that the attitude of my friend in favor of this denominational union was so vigorous that anyone averse to the proposition could be little more than a

reprobate in his estimation. Throughout the session his arguments had been convincing to the point of conquest. He had slashed at cults and polities and decried the differences that separated churches and men. He had spared no energy and wasted no words. Even at this moment funds of research were at his command and arresting facts were thrust upon the assembly in a rapid tattoo. He became more and more impassioned with his subject and unconsciously grew oratorical until he lost himself amid his own persuasion! It was all very remarkable and upsetting. Scantlin was certainly whipping terror into the hearts of the opposition!

"We lose our identity when we don the armor of God . . . Soldiers of the cross . . . Join the walls of our frontier . . . The die is cast . . . our Leader awaits this federation of His own . . . Sing into this glorious chemistry of united hearts the martial strain: 'We are not divided! All one body we! One in hope and doctrine, one in charity! Onward Christian Soldiers! Onward soldiers of the cross!'"

This conclusion, fraught with obstinate convictions and an indomitable will, left the audience in noisy acclamation amid which Dr. Scantlin bowed his way to his chair at my side. I stopped in my applauding to grip his hand and to whisper a word of admiration. For years our friendship had grown until today I felt I loved him as my very self. "Mine own familiar friend!" He smiled. I knew then that my handclasp meant more to him than the enthusiasm of the hundreds of delegates. It was one of those thrillingly comfortable moments, too exquisite to last. I sang heartily as someone struck up the song, "Onward Christian Soldiers," and it was some time before the sharp rap of the

gavel could be heard or a semblance of order be restored.

We viewed the speaker for the opposition. He was a young man, a very ordinary, tall, blonde, unassuming young man, with a notebook in his hand. He ascended the platform without flash or pretense. If he was disturbed by Scantlin's success he did not betray any nervousness. If he was impatient or over-zealous he was keeping himself firmly in leash. He went calmly about his business speaking very gently and with a noticeable maturity of delivery. He was complimentary to all my friend had said, complimentary to the convictions Scantlin held, and to the oratory of a moment ago.

But as he continued speaking I slowly sensed the utter subtlety of his remarks. I realized that his words were becoming startlingly destructive. With irritating unconsciousness he was formulating an argument that filled me with consternation. He was, in the most cunning manner, calling upon us to analyze our response to Scantlin's speech, whether it was an endorsement of the plan or an appreciation of his passion and voice? "We fear," he quoted, "the glittering generalities of the speaker have left an impression more delightful than permanent."

Scantlin was visibly disturbed, the more as the young man got into his main discourse and pounded out his powerfully effective arguments. For the first time I realized there was another side to this controversy! I realized that my friend's plan did tend to make havoc of fundamental principles of Church government. That the groups were being attempted to be brought together before a will to unite existed! That what should be a holy covenant was being sponsored more as a legal consolidation! These, as well as other drastic truths, singled me out with alarming persuasiveness. The hall was steeped in silence; a silence one feared to break. And through it all beat the mysterious dignity of the well-tempered, eloquent compellation!

"If in this gathering," he was saying, "we experienced delight at the mere success of our ambitions how shall we ever willingly surrender the principles our sentiments hold dear? . . . I note with chagrin the tedious and detailed contract submitted by the Commission on Plan of Union. Every one of its numberless articles attests to the truth that we are still dependent upon the efficacy of a legal document to hold us intact . . . How palliative a union in which

we seek, by clasping hands, to knit our hearts and the hearts of our people . . . Is this what has been called an organic union or . . ."

Before the sentence could be completed I saw Scantlin jump to his feet. His hand shot upward and he snapped for attention from the chair. If he was recognized I did not hear it, I only know that he opened a barrage of seething exclamations that were uncomplimentary and hot-flung. He denounced the speaker as being deceptive and illogical, as confusing the issue, as reasoning in a circle, as stultifying the members of the Commission. In a precipitous onrush of words he squelched the young man and sent a murmur throughout the auditorium — a murmur that rose to a mingled hiss and huzzah and that destined to end in an uproar. Men were springing to their feet on every side, there was a scraping of chairs and hurried whisperings. And while the tumult was growing more rabid there was the splitting crash of the gavel banging for silence. "Sit down, everybody!" the president cried, and so authoritative was his voice that the humdrum did cease and men were reminded who and what they were supposed to be.

I saw Scantlin hang his head and caught a glance of the young man walking from the platform. No one spoke. Everyone sensed the lamentable aspect the meeting had suddenly assumed. No one spoke — from chairman to delegate the misconduct of my friend and the group as a whole had left itself too deeply engraved. Tonight the newspapers would have it — tomorrow the denominations would be buzzing.

In this moment of silent abatement we heard a voice address the chair. "Brother, you have the floor," the president said submissively. We turned our heads. We looked closer. We saw the admirable and austere figure of the man. We beheld his silent form, poised and erect, and Scantlin and I recognized him instantly as The Watchman.

The Watchman in this assembly? Here where we had least expected him, where thoughts of him were furthest from our minds? The Watchman here — here where men had in a controversial moment lost sight of calling and of self? The Watchman here!

The man, the inner man, was speaking and his voice was calm and pure and perfect, a fitting tone for holy thoughts.

*(Continued on page 424)*



# What is the most profound problem to be faced by the leaders of Christian Churches in the next

## 5 years ?

*What is your answer to this question? You must answer it if the  
Church is to lead in world progress.*

I cannot see that the most pressing problem of the church within the next five years is essentially different from what it has been throughout its history except so far as this problem always has to be met in reference to the age.

The supreme task and privilege of the church is to lead individuals into the possession of the Christian experience, which they must perfect in union one with another and in service to their generation. All other activities are less important than this.

Jesus sent out his disciples to do this work. Whenever the church has been true to its primary mission it has been engaged with all its energy in bringing individuals into the experience of God in Christ.

The age in which we live calls for its own particular expressions of this experience but a deep, real, personal and victorious life with God in Christ is the one unchanged and supreme engagement of the Christian forces throughout the world.—*Ozora Stearns Davis, Ph.D., D.D., LL.D., President Emeritus and Professor of Practical Theology, The Chicago Theological Seminary.*



Mark A. Matthews, D. D.

The problem before the evangelical Christian church is to bring the ministers back to the pulpits, preaching exclusively the Gospel of Jesus Christ and His vicarious atonement. Bring the ministers back from serving tables, kowtowing to the dollar mark and being lackey-boys to an indolent, idle, indifferent church. Bring the ministers back to the pulpit, preaching the blood-bought Gospel of Jesus Christ, showing the heinousness of sin and the limitlessness of God's mercy.

A large percentage of the condition of the country today is due to the fact that ministers have preached other things than the Gospel of Jesus Christ. Bring the ministers back to the pulpit by the preaching of the Gospel as found in God's Infallible Word and you will bring the membership of the church back to the pews.—*Mark A. Matthews, First Presbyterian Church, Seattle, Washington.*

**Will we as Pastors, Preachers, and Church Administrators accept the challenge in the following letters!**

Announcement was made on page 255, December issue, that this question had been presented to the congregation of First Westminster Presbyterian Church, Toledo, Ohio, by the pastor, Elwood Rowsey, D.D.

We print here several of the answers presented by members of the congregation, because of the comprehensive analysis of possible drawbacks to a progressive program, and the suggestions for remedy.

Do you know who the interested members are in your congregation, upon whom you may depend for suggestions and cooperation. A member who will expend the energy required to make constructive suggestions is one on whom you may depend for active leadership. (Eds.)

The letters follow:

### Letter 1

In my mind the weightiest problem of the Church in the next few years is to sell Christianity to the people, and I mean those inside her fold as well as those who make no pretense at Christianity. We have been going at such a terrific rate, in the pursuit of business, pleasure, and most everything except our spiritual welfare, that we have thrown discretion to the winds.

We expect the minister to carry the load to too great an extent. True he must carry the lion's share of the load, but unless those calling themselves Christian are willing to do their share, any church must fail.

In my mind the Church is going through a severe test during these stringent times, if we can not give the needy more than they can get on the street or in amusement places, and if we do not take an interest in their physical needs as well as in their Spiritual needs, we have failed as we should. There is no time that people are so easily made to think as when they are in distress, and if we do not make an attempt to make them think of the better things, they will easily be made to fall the prey of all kinds of radical thought. — *Reuben Vilty, Veterinarian.*

\* \* \* \*

#### Letter 2

1. Mutual cooperation between the Protestant denominations for the good of the Protestant cause.
2. Greater loyalty to the church on the part of members. A loyalty of adamantive qualities. A loyalty willing to bear the greatest privation if necessary, for the advancement of the church, that will withstand the petty bickerings among the several groups, or individual members of the congregation.
3. A willingness to follow the leader of the church, namely the minister, *without question*, as the soldiers follow the orders of the general in the army. Not because the minister has the power to "withhold the sacraments," or doom the rebellious church member to hell, but because of their loyalty to the Protestant church and its welfare.
- The prime requisite of following the leader is the choice of a militant minister, not the milk and water super-tolerant type. One who has the backbone to defend the Protestant cause, against the enemies of righteousness.
4. Greater beauty in the churches and finer church music. Too many of our churches resemble lecture halls rather than churches. There is nothing conducive to spiritual exaltation about a lecture hall and hoity-toity pep-them-up jazz variety of music. No Protestant church should be without an altar and a cross on that altar.
5. Fewer small struggling churches. Let there be more mergers of three and four weak, small churches into one strong, *influential* church. It is more heartening to the minister to preach to a full church than a handful of people in each small church.
6. And, most important of all, let there be less notoriety for Protestant ministers who delight in the game of attacking the Protestant church and its institution, and throwing bouquets, figuratively speaking, at the evening of the church by assuming a spurious broadminded attitude. Such everlasting pickering in the press causes chaos in the minds of the people. They know not what to believe or which way to turn.

If criticism is necessary, let it be done behind closed doors and not dragged through the mire of the press. Those are my suggestions. And I sincerely believe if the above suggestions were put into practice we would experience a new Christian Era and put the enemy on the defensive.— *Harriet Field.*

\* \* \* \*

#### Letter 3

##### *Competition in the Protestant Churches*

The Lutherans, and they claim to be the first Protestants, are the greatest offenders. In the South End they had three churches within a stone's throw of one another. Why? Thank God they are slowly, but gradually getting together. Let us pray it is not too late. In other sections of our city, and no doubt, in other cities the same, you will find three to four churches of Protestant denominations almost side by side. They all preach one God, one Christ. Then why so many churches so close together? And none of the more than half filled.

The radio is another great competitor of the Church. On Sunday, from early morning until midnight, you can get any kind of a sermon you want. And they do not pass the collection plate either.

The object of the church as I have been taught, is to save souls and bring them to God through Christ Jesus. Then why all this competition among the Protestant churches? Which one of the denominations is the accepted truth? You can't all be right, but you can all be wrong. One God; One Christ; One Protestant denomination. Get together.

In union there is strength. In discord there is danger.— *Fred C. Neuhaus, a Lutheran by faith.*

\* \* \* \*

#### Letter 4

The problem of working out a program that is appealing enough to our modern youth to "pack them in" at its services, get them interested in its work and problems is the job that will have to be faced by your church leaders in the next five years. Too many of our church pews today are void of young people between the ages of eighteen and thirty at its services. Get these young people interested and your church and home problems will soon take care of themselves, prohibition will take care of itself and our present materialistic and cynical so-called age will soon disappear.

Our present civilization and life today is upheld by these three distinct factors, the church, the home, and the school. Each one is inter-related and dependent upon the other and when one falls or slips it hurts in turn each of the others. It is altogether too true that the church and the home have been slipping a little today. And in my mind when we have worked out a program that takes care of modern youth we will have gone a long ways in solving one of the problems that face the leaders of the Christian Church today.— *B. W. Shannon, Collier-Barnett Co.*



## EDITORIAL

### Long Distance

I HAD walked past it countless times. I had admired the artistry which went into that animated display in the window of the telephone building. I had noticed the little lady sitting on the sky rocket, indicating speed. Below it were words to the effect that long distance calls now go through with the speed of the average local call and that one does not even have to hang up one's receiver while the call is made. But I never imagined what that would or could mean until word came from the old homestead, bringing by wire, distressing information, that distressing word which is inevitably mixed with words of happiness and joy as the mills of time groan on and the miller grinds his grist.

Better than a thousand miles lay between her and the hospital where they had taken him, each mile adding its load to the distressing nature of the isolation in which we found ourselves.

The evening meal was partaken of in silence, broken only now and then by an audible inhalation which found the heart rather than the lung cramped and hurt.

Just beyond the dining room door stood the telephone. I saw again the animated publicity feature in the downtown building. I saw the girl on the skyrocket. I had been quietly wishing a rocket for my girl. Here it was. With a sigh of relief she went to the phone and called a town a thousand miles away. "Just hold the wire a minute," I heard the operator say, though a dozen feet were between me and the instrument. A click. A buzz. "Cleveland operator, Chicago, calling." In a trice we had eliminated four hundred miles. A click. Buzz. I heard every word. This time we were almost home. A thousand miles discarded in less time than it takes to tell. A moment more and the soothing and reassuring voice of the big sister, soft and resonant, comforting her Cleveland sister and assuring her that everything was well and promises bright.

The load was lifted. The heart was lightened. A night of sleep before the birth of a new day and as I lay and marvelled at the blessed audacity and ingenuity of man I dreamed of a day, how far ahead I know not, when the heavy of heart will stand in their little earthly home and feel as assured that their call is going through, though they may not hear the voice of the operators. Too many today, hang up their receivers and miss the comforting return message. Can the service be at fault?



### An Anti-Freeze Solution

THERE were others in the store, bent on a mission identical with mine. That was true. Yet there were numerous clerks gathered listlessly here and there about the sales room, chatting with each other, listening to the jazzy piece which, with raucous voice, was coming in over a demonstrating radio. Several times other customers, entering after I had, selected their equipment, were sold, and left. I soon saw that here I had to seduce the salesman before he would attend to my needs, a thing I dislike to do, feeling as I do, if strangely, that a salesman is being hired to wait upon his customer rather than that the customer is supposed to wait for the salesman. He came.

"Some'n fer you, sir?" he mumbled through the folds of a handkerchief which but partially muffled his nasal trumpeting.

"Yes, sir. I want to see a radiator cover. Something effective, but not expensive."

"We don't carry any expensive ones. They're all dirt cheap and the best you can get in the city," he assured me as he reached for a carton on an upper shelf.

"Here's just what you want. They're all usin' them this year, 'n only sets you back sixteen bucks."

"That's a good bit more than I want to pay. What is that one you have on display in the window?" I asked.

"Oh, that piece of tin? That's \$4.48 and just bootleg stuff. Not worth a dime. Wouldn't you want somethin' better'n that. You want something that'll really do the job."

"Well, let me see it."

The piece of "bootleg tin" was produced. It was what I wanted and I told the clerk.

He came back with, "Why didn't you tell me in the first place, if you wanted this? It would have saved us both time. I sort of supposed that you wanted something worth puttin' on your car."

Time was limited, which alone kept me from going where I would be sold what I wanted in a kindly and cheerful way, for I hate to patronize such a fellow as the morning fates had brought me. But I bought. The package was wrapped up and handed over the counter to me and just as I turned to the door the salesman called, "Just a minute, sir." I stopped and he came out from behind the counter to put a huge red sticker of some sort on the package, which he accomplished with some difficulty other than vocabulary. I rushed out and was soon lost in the office work for the day and not until that night, out home, when I put the radiator cover in its place for winter driving did I know what that red label was. I saw it as I opened the package, and I smiled, for in large, boldface, black letters on a red background of about eight by eight inches I read this legend:

#### THANKS

The ..... Store  
appreciates your patronage and pledges you  
its continued cheerful and grateful service  
in supplying your future needs.

Then, with the picture of an exasperating salesman still fresh in mind, I laughed aloud and thought of some of the church bulletins that come to my desk on which, in blue or green or red or purple ink had been rubber-stamped the words, "We Missed You at Service Last Sunday."

There are some things a rubber stamp can do successfully, when used either in the Church or business world. It can save time. It can free from the necessity of long-hand signatures and when heated over an open flame it can give off an odor equalled by little, but it never could and never will be a substitute for personal consideration nor will it ever do those little deeds which have been left undone by the hand that wields the stamp, those deeds which show a concern and feeling never found in anything save a man's heart.

*J. M. R.*

## Ministerial Walkouts

THAT time may come, though it be not yet, when instead of mounting the steps of his pulpit, there to proclaim the message of salvation, he will take his stand upon the lawn-bordered sidewalk in front of the church. The trim lines of his cassock vest and neat fitting frock coat slashed by a broad blazer of white upon which will appear in bold-faced black letters, the legend:

#### LOCKED OUT

The Members of this Church  
are unfair.

They do not believe  
the laborer is worthy  
of his hire.

And before countless temples in as many localities, other ministers will take up their picket-duty in sympathetic protest.

Strains of the *Death March* from *Saul* will float out from the organ loft, just back of the opened rose-window to mingle with the purr of luxurious limousines as they draw to their habitual weekly stop before the church door. At the sight of the determined *domine* the ultra respectable fares will alight, noses got slight atilt and horrified at the spectacle, they will be directed to their habitual places by perfectly groomed and self-satisfied ushers.

Even as the temporarily imported Rev. E. Z. White, D.D., Ph.D., fumbles uncertainly through the Book and enters upon a hastily prepared dissertation on the text, "For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without



money," the impartial ear can hear the ceaseless and wearied drag of the feet on the sidewalk outside, where the pastor *loci* wears down from already thin soles, more shoe-leather than the cause merits.

That time may come, I say. Then, again, it may not come. In fact the more I dwell upon such a scene the less probable it would appear, for to date there has been no concerted move, nor is any contemplated of which I wot, toward the minister placing himself on the level of the unionized butcher or baker or candlestick maker.

Much has been said of ministers being underpaid. As much, possibly more may be said on the subject, yet there are countless of us whose experience would lead us to hold with an *Expositor* friend who writes, from a position of vantage, "The world changes but it is not getting poorer. The upturn has come according to a memorable statement in *Iron Age* some days ago. Business with medical men shows a falling off. They suffer professionally now, while the ministers are always taken care of."

The most needed ministerial move is not for higher pay and shorter hours, but for increased patience, renewed faith and more God-given zeal to do the works of Him who sent us.

*JmR*

## Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

*Sunday schools, their organization, management and physical lay-out, if they are to approach the maximum of efficiency, challenge the best thought of the pastor. In this article, Church Architect Foster not only indicates as his, a broad comprehension of the structural arrangement of the school quarters, their advantages and drawbacks, but a clear-cut understanding of the purposes and aims of the Sunday school and the problems incident to the conduct of the school. Such knowledge places Mr. Foster in an advantageous position to give sober and meritorious counsel on the subject of Sunday schools. He is anxious to be of assistance to those seeking to make their Church schools all that they may and should be. He appeals to you for cooperation concerning Sunday school work in general. The Expositor bespeaks for him your assistance, without which his treatment of the subject will lack much of the vital testimony which is necessary to make it as beneficial and helpful as Mr. Foster hopes to make it. Read Mr. Foster's article and address your communications to Architect Wm. E. Foster, care The Expositor, 815 Caxton Building, Cleveland, Ohio.*

*(The pictures in Architect Foster's article on Altars, appearing in the December Expositor, were incorrectly identified. In reality, the pictures were of the Communion table in the Presbyterian Church of the Covenant, Erie, Pennsylvania, which was made by the Irving & Casson & A. H. Davenport Company of Boston. The Expositor is glad to make this correction.—Editor.)*

### What Shall We Do With Our Sunday Schools? Can You Help Answer This Question?

What shall we do with our Sunday schools? That is one of the perplexing questions that confronts the church today. It is a vital question, for upon the success or failure of the Sunday school will rest to no small extent the future of the Protestant faith. Our churches are to a degree committed to a policy of Sunday school institution. In some churches the Sunday school represents almost the entire religious life of the child until well into the "teens," while in other churches the Sunday school furnishes only supplementary instruction. Today the importance and usefulness of the Sunday school is generally recognized by all Protestant churches, but the relation that the Sunday school should bear to the church is not clearly understood.

Before Robert Raikes started his school at Gloucester, in 1780, the church stood alone. The first experiment of school on the Lord's day was for the purpose of teaching destitute children to read and write and to keep them off the streets. Mr. Raikes' first school was held in the house of Mrs. King who was paid one shilling and sixpence

a Sunday for her teaching. Mrs. King was one of the first Sunday school teachers and probably also the first Sunday school teacher to be paid for her work. Today we hear much about the advisability of paid teachers. Truly there is nothing new under the sun.

Three years later Robert Raikes advocated the Sunday school as a good thing for children of all walks of life and herein lies the importance of his work. Others had held school on the Lord's day, long before 1780, of a missionary character, but he began in 1783 to recommend the establishment of Sunday schools everywhere. At first the Raikes' schools met with bitter opposition from the clergy who saw in them a menace.

The modern Sunday school was introduced into America by Bishop Asbury, of the Methodist church, in 1789, but not without great opposition. The earliest missionary Sunday school, of which we have record, was established by a Christian gentleman in Charleston, S. C., aided by a Christian negro, for colored people. This was in 1753.

Today, after one hundred and fifty years of Sunday school development, what do we find? The Sunday school has developed enormously and now includes adults as well as children. It has

grown so in importance that in many cases it outranks the church itself and gives promises of supplanting the church entirely if it continues to grow with like momentum during the next century. Already we see churches on every hand that have built large Sunday school buildings and have delayed the erection of the church itself until some future time. Is not this an admission that the Sunday school outranks the church?

In recent years many theories of Sunday school organization have been advanced, tried and superseded by other theories. The church that expects to build is at a loss to learn how best to plan their Sunday school. True, there are bureaus of church architecture maintained by some of the churches to give advice in such matters. There are also numerous individuals, without official church connections, who set themselves up as consultants capable of solving the churches' problems, in return for a fee large in proportion to the work done. But do these bureaus of architecture really know what kind of Sunday school your church should build? Is any consultant able to learn in a few hours' study more about the needs of a congregation than the pastor who has worked in the field for years? We think not. We believe that the pastor who is capable of leading his church and making it grow to such an extent that a new building becomes necessary, knows the needs of his people better than anyone else. It is true that he must have expert advice, before a building best fitted to meet the needs of his congregation can be built, but this advice is of an architectural nature. Cannot a minister who knows his congregation and an architect who specializes in church work solve a given problem in the most satisfactory manner, without outside help or interference?

We recently attended a conference on church architecture held in Cleveland under the auspices of the Architectural Division of the Committee on Church Building of the Home Missions Council. Heads of many Bureaus and Departments of Architecture attended. We were greatly impressed by the fact that all worthwhile developments in church design have resulted from the vision, devotion, faith and artistic ability of a few architects and clergy, vitally interested in better church design. The church owes a great debt to such men as Vaughn, the first Upjohn, Goodhew, Cram and Corbusier, for their untiring efforts for better church buildings. Their influence has been so great that today the requirements of a good church are almost universally known and accepted. We are thankful that a younger generation of talented architects has risen to carry forward the work started by these devoted men. The church bureaus of architecture have contributed little or nothing to church design and have produced little that can be compared with the work of the better church architects.

We were also impressed by the chaotic state of Sunday school planning. Here, if anywhere, the bureaus can be a great help by outlining the requirements that should be covered by a modern

Sunday school plan. This has been done to a certain extent but much is still to be accomplished along this line. Papers were read and discussions held that clearly showed that Sunday schools are still in a state of flux, that educators are groping vaguely for something better, that some doubt exists concerning the purpose of the school and its correct relation to the church as a whole. There must be some sound theory based upon known results to lead the way in Sunday school design. It is not an unsolvable problem. Who then can solve it?

Certainly not the self-acclaimed expert consultant mentioned above, for his observations are of necessity limited. He is not in constant touch with large members of functioning Sunday schools.

Probably the church bureaus will in time arrive at the correct answer. They are so situated that information should be readily available to them. But bureaus are apt to be bureaucratic. They are not in constant daily touch with the work in the field, to the same extent as a minister in personal charge of a congregation. Their conclusion may be the result of theories based on assumed facts and not on personal contact and observation.

Who then can solve the problem? *The Expositor* believes that only the clergy who are in actual touch with the work of the Sunday schools can solve it. It is inconceivable that the composite mind of the more than twenty thousand *Expositor* readers should fail to solve any problem that vitally interested it. The creative power of a composite mind formed from more than twenty thousand trained intellects is prodigious. But there must be some medium through which such a mind can act, some centered point, to record the many thoughts of the individual minds, and some method of communication between the many minds before this great combination of mental power can act as a unit towards the solution of any question.

*The Expositor* believes that it is in a most favorable position to serve its readers in this capacity. We have always tried to help the minister solve his problems, we are non-sectarian, our subscribers are of every denomination, our circulation is confined to the clergy. An interchange of ideas and experiences between our readers should give a typical cross-section of the work of Sunday schools throughout the country, in all denominations, and should lead to interesting and valuable results. Such a discussion could be carried on in our pages without the knowledge or interference of the layman, and as the names of all ministers who write to us will be kept in strict confidence, unless permission is given to use their names, ministers may feel free to express themselves without reservation.

The success of what we propose to do depends on our readers. We do not expect to solve the Sunday school problem ourselves. We want our readers to solve it for themselves with our aid. We recognize the fact that there may be several solutions, depending on the size of the church, the type of the community, and the denomination. We will not even act as judge, for of what value



would our puny judgment be compared with the great composite intellect that we hope will be brought to bear on this subject.

This is what we propose to do. Will you help and by so doing possibly help many others? We will act as a focal point to which all thoughts regarding Sunday school work and development can be sent. If sufficient interest is shown by our readers we will from time to time discuss the ideas received, in our pages. We will publish any schemes that seem to have sufficient merit, with or without the name of the writer, as the case may be. In time we hope to publish an outline of each scheme offered so that all our readers may benefit by the suggestions. We invite constructive criticism of the schemes published. As time goes on we hope to develop this section into a medium for the exchange of thought in matters of Sunday school management that will benefit all our readers.

We will suggest a few questions that have not been clearly answered to date in order to show the trend of present-day thinking in regard to Sunday schools. Some of these may seem revolutionary but they have all been asked in our presence within the last year.

The Christian church existed for more than seventeen hundred years without Sunday schools. Have we become more Christian in recent years, because of the Sunday school? If not has the school failed in its purpose? What is the purpose of the Sunday School? Is it to teach religion, to create faith, or to supplement the teachings of the church itself? Can true worship be taught or is it something that must be felt? Is the Sunday school practical to the extent of destroying religious faith, by system and method, for religious faith is based on the ideals and mysteries of religion and not on an accurate knowledge of Bible stories?

Is the Sunday school the weak stone in the churches that may cause the collapse of the whole structure? Would it not be better to bring the children to church with their parents where they imbibe the mystery of religion and develop the church habit?

Should Sunday schools be departmentalized and if so to how great an extent? Does not the departmentalized Sunday school lose much of religious value by not having the whole school assembly together at one time for worship? Is it better to have one good teacher with a class of thirty, or two teachers, one of inferior quality, with classes of fifteen each? Would you build a duplicate of your own Sunday school if you were forced to rebuild or would you make changes, if so why? What proportion of funds for new buildings should be devoted to Sunday school development? Which should we build first, the Sunday school or the church? Have we not lost sight of the fact that the ideal church service gives an opportunity for both worship and instruction? Could not such a service be developed to a point where both requirements are properly taken care of and if so would not the Sunday school become unnecessary?

In conclusion we will quote the following extracts.

"But unless great care be exercised on the part of the minister and the congregation, the Sunday school is very apt to reduce the attendance of children upon public worship, and even the teachers of the Sunday school are not seldom tempted to look upon their Sunday task as completed when they have done their work in their classes and perhaps follow up that work by visiting the families of children who may have been reported ill. In this way the rising generation would not be educated for, but weaned and estranged from, the church, and this would not be profit, but loss. Another danger with which the establishment of Sunday schools in well-equipped congregations may be fraught is this, that parents and other members of the congregation may be tempted to look upon the Sunday school as a substitute for the parochial school throughout the week, and a lack of interest in behalf of the parochial school and perhaps even the withdrawal of a number of children from the school may be the consequence. It is for these and other reasons, that well-furnished congregations with parochial schools and Sunday catechizations have deemed it wise to do without Sunday schools, thinking that they and their children would do better without than with them. If such congregations be located in the country or in small towns where there is little or no missionary material to be considered and little danger of the congregation being led away into other churches, we are fully agreed with congregations."

"To come to the point, no one will maintain, in full earnest, and knowing what he says, that an hour or two of even well administered religious instruction once a week to children is adequate provision for the proper education, the Christian instruction and training, of Christian children. One meal a week, and though it be a Sunday dinner, would mean starvation to the physical nature of the child. The spiritual nature of the child also requires food, sufficient spiritual nourishment, not only for the maintenance of spiritual life, but also for a healthy spiritual growth; and as that life and growth should be continuous, so also the distributions of spiritual nourishment should not be sporadic but frequent and regular, and if a child is free to fold its hands and say, "Give us this day our daily bread," that child is certainly entitled to a daily allowance of spiritual food at the hands of those to whom the care, not only for its body, but also for its immortal soul, has been committed. If this daily spiritual meal, properly prepared as for young children, can be served at home, very well, then let it be served according to the divine injunction to fathers to bring up their children in the nurture and admonition of the Lord."—Prof. A. Graebner, *Theological Quarterly*, Volume III, Pages 80-83.

"In these days of rush and worldliness, religious teaching and even reading have been banished from most homes. Whatever is done for this part

of the child's life has been relegated to the work of the Sunday school, if it is given any attention whatever. The Sunday school can never take the place of the home. The teacher can never be to the child what God intended the parent should be. Even the Sunday school with all of its blessing for our world may not help church attendance, but hinder it, if it stands alone in the child's life. Our great progress in Sunday school work and the unmistakable tendency to occupy the place of the regular church service among the young, cannot be forgotten. No parent who cares for the religious life of his children can afford to allow the Sunday school to attempt the work which rightfully belongs to the home, or to usurp the place of the church itself. There is no reason why it should."

"Most of the churchless men have been Sunday school boys, but did not regularly attend church. As soon as their trousers were lengthened, the

Sunday school was too childish for them, and the church service was foreign to their habit of life. To call the Sunday school the 'children's church' is unjust to the Sunday school and injurious to the child. This formation of habit in the boy's life is a most potent factor in the problem of churches without men."—*Cortland Myers, "Why Men Do Not Go to Church," Pages 247-248.*

These are but a few of the many questions we constantly hear. We shall be glad to hear from any of our subscribers, either asking questions or expressing opinions. Any discussion will be welcomed and given due consideration. We cannot consider letters from lay Sunday school superintendents, or teachers, as this paper is for the clergy only. We hope that our readers will speak freely and frankly for only in that way can progress be made.

## The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department  
Presbyterian Church in U.S.*

### Community Churches

As a number of inquiries have been made this month with reference to united churches, I have decided to interrupt the series of articles on the program of the country church and devote the discussion in this issue to the consideration of this question.

Rev. Dr. J. William Jones, a noted Baptist minister and the father of the two illustrious southern Baptist preachers, Dr. Carter Helm Jones and Dr. M. Ashby Jones, was in his early ministry General Robert E. Lee's chaplain. As a college student I frequently had the opportunity of hearing Dr. Jones. I vividly recollect his telling the following story: "In one of the battles of the Civil War the Confederate forces had moved around to a position from which they were unwitting firing upon another regiment of their own army. He said that upon taking in the situation he tied a handkerchief on a long stick and rode across the field at full speed shouting: 'You are firing on your own men!' Dr. Jones remarked that he never heard anyone make an attack upon another Christian denomination without feeling that he wanted to shout: 'You are firing on your own friends!'"

#### "The Day is Nigh!"

While I was in attendance at the Virginia Summer School for Rural Ministers, last summer, the janitor of the building in which some seventy or eighty preachers were quartered, on learning that I was a Presbyterian seemed greatly surprised. He said: "I found one man who said he was a

Baptist, so I thought this must be a meeting of the Baptists." He met another one who said that he was a Methodist, so he concluded that he must be mistaken and that it was a meeting of Methodist ministers. When he found that I was a Presbyterian, he asked the meaning of all this mixture of preachers. When I explained that there were seven different denominations represented, he exclaimed: "The day is nigh!"

#### A Plan for Industrial Villages

The problems in the industrial villages and in some open country communities make it imperative that the denominations formulate some kind of united effort to provide adequate religious privileges for these neglected areas. As almost every community has a different set of problems no one plan can be recommended. The problems are so varied that the workers who are most conversant with these problems must discover their own solutions.

A discussion setting forth aspects of this question may be found in "Christ and the Country People," chapter XI, and in "The Country Church and Public Affairs," chapters VIII and IX. The most desirable form of united church, according to the conclusions of many persons who have made a thorough study of the question, is the denominational community church. It is however often impossible to get the people of the various denominations of the community together on this basis. For such communities the following constitution is suggested, which may be changed to suit conditions:



## CONSTITUTION OF . . . COMMUNITY CHURCH PREAMBLE

Believing that the work of the Kingdom would be advanced by putting aside denominational differences, and uniting our forces in one organic body, we, the undersigned, do hereby agree and covenant together in the Lord to organize and establish a church at . . . to be known as . . . Community Church, subject to the rules and conditions hereinafter set forth and such amendments as may be added from time to time as necessity may demand.

### ARTICLE I Membership

*Paragraph 1:* Members of this church shall not be required to sever their relation with, or renounce any part of the religious belief of, the church to which they previously belonged.

*Paragraph 2:* Members of this church shall be enrolled on the church register as: Baptist, Methodists, Presbyterians, and so forth, in order that while members of this church they may keep their denominational identity intact, and be free to exercise their own will in regard to denominational belief.

*Paragraph 3:* Members being received into the fellowship of this church, whether by letter, reinstatement, or profession, shall be required to answer in the affirmative to the following questions:

(1) Do you acknowledge yourself a sinner in the sight of God?

(2) Do you believe in the Lord Jesus Christ as the Son of God and do you rest upon Him alone for your salvation as He is offered in the Gospels?

(3) Do you promise, in humble reliance upon the Holy Spirit for strength, that you will endeavor to walk and live as becomes a Christian, forsaking all wilful sin, and conforming your life to Christ's teaching and example as set forth in the Scriptures?

(4) Do you submit to the government and discipline of this church as herein contained, and promise to study its peace and purity, and endeavor to promote its best interest in all things?

*Paragraph 4:* In addition to the above requirements, each one must have made a public profession of faith in the Lord Jesus Christ and have been baptized, either by sprinkling, pouring or immersion.

*Paragraph 5:* The foregoing questions shall be propounded in the presence of the congregation by the pastor or a regularly ordained minister of some evangelical denomination.

### ARTICLE II Government

*Paragraph 1:* The authority to govern this church shall be vested in a council composed of overseers according to Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The council shall be constituted of the pastor and one or more lay overseers, to be elected annually by the congregation.

*Paragraph 2:* The congregation shall annually elect a pastor, fix his salary and adopt a budget for local and benevolent causes.

*Paragraph 3:* The council shall hold regular monthly meetings and if any overseer shall absent himself from three consecutive meetings without reasonable excuse the council shall declare his office vacant and so report to the congregation which shall proceed to fill the vacancy by election.

*Paragraph 4:* The council shall have power to receive and disburse members. It shall also appoint committees on finance and stewardship, buildings and grounds, ministrations to the poor, etc. Said committees shall be required to render monthly reports to the council.

The membership shall be enrolled as follows:

NAME	DENOMINATION	ADDRESS
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Experiments in a form of community church similar to the above have been made in McAlpin, West Virginia, a coal-mining town where Rev. G. C. Hite is pastor; and in a cotton-mill village at Laurel Hill, North Carolina, where my son, Rev. J. C. B. McLaughlin, is pastor. A survey was recently made in the Springfield cotton-mill village. There were found to be 300 people, 84 under ten years of age; 130 over ten years of age not members of any church; about 86 members of various denominations. No denomination had an organized church. It seemed that only a community church with a constitution like that described above was the solution to this community problem.

## Expositions

PROF. A. T. ROBERTSON, D.D.

### Answers to Questions

"What does Paul mean in Galatians 2:3 by 'was compelled to be circumcised.' Does he mean that he refused to circumcise Titus or that he circumcised him voluntarily to avoid trouble in the Conference?"

—T. R. H.

Few passages in Paul's Epistles have caused more controversy or led to wider differences of opinion. Something in a phrase like that turns on the tone of voice, but in a letter one has to judge by the context and other matters that may be known. It has always seemed a bit strange to me that any one could imagine that Paul would voluntarily agree to such an abject surrender in the case of Titus, a pure Greek Christian, whom Paul had brought along with him from Antioch after the Judaizers had attacked him and Barnabas there. I am assuming, of course, that Paul in Galatians 2:1-10 is referring to the Conference held in Jerusalem as reported by Luke in Acts 15:1-35. Paul is giving the inside report of the private conference held between the first public meeting in Jerusalem which adjourned abruptly (see verse 5) and the second public meeting as resumed in verses 6 to 29. In fact Paul seems to allude to the

first public meeting by his words in Galatians 2:2: "I laid before them (*autois*) the gospel which I preach among the Gentiles." Who else is "them"? Besides he sharply distinguishes that public report of his work (Acts 15:4 and 5) from what he next adds, "but privately to those of repute." It is this private conference with the leaders that Paul proceeds to discuss in verses 2 to 10, because it was in this conference of the leaders that the issue was really settled as is clearly set forth in Acts 6 to 29.

This private conference included Paul and Barnabas, Cephas and James and John (the three Pillar Apostles of verse 9), some of the Judaizers, "the false brethren privily brought in who slipped in uninvited (*parekselthon*) to spy out (*kataskopesai*, real spies) our freedom which we have in Christ, that they might enslave us, to whom not even for an hour did we yield by way of subjection, that the truth of the gospel might continue with you," and then besides some of the timid brethren who were frightened by the bold stand of the Judaizers in the first public meeting (Acts 15:5) to the effect that it was necessary to circumcise the Gentiles and to command them to keep the law of Moses. These timid brethren made themselves heard at

the private conference if we notice carefully Paul's words. He says: "But not even Titus who was with me, being a Greek (though a Greek), was compelled to be circumcised, because of (*dia*) the false brethren privily brought in." Observe "because of" (*dia* with the accusative). Evidently some of the timid brethren argued with Paul that it would be wise to placate these "slipped-in" Judaizers by having Titus circumcised and then they would all pass pious resolutions about liberty. Titus was a sort of red flag to the bull, so to speak. It was hard to win over the Judaizers to the position of Paul and Barnabas for Gentile liberty with Titus right there before them.

It was at this juncture that Paul put his feet down firmly and refused to agree to the proposal of the compromisers. It is, I think, wholly gratuitous to suggest that Cephas, James and John were the advocates of this compromise or even favored it when proposed. It is true that Paul affirms his independence of them and shows that he was not afraid of them. So far as we know this is the first and only time that Paul and John met, the two greatest interpreters of Jesus for all time. But they were not at loggerheads. Peter and Paul had been together for two weeks in Jerusalem on a previous visit (Galatians 1:18). There was no disagreement between Paul and the Three. "On the contrary," says Paul, "they saw that I was entrusted with the gospel of the uncircumcision as they were with the gospel of circumcision," not two gospels, but two spheres of work in the gospel. This is what Paul had the private conference for, to see to it that these three leaders in Jerusalem really understood the work that he and Barnabas were doing.

The Judaizers had probably assumed that these Jewish leaders would stand with them against Paul and Barnabas. The party of the circumcision had brought Peter before the church for his work in Caesarea, in the house of Cornelius (Acts 11:1-18), and they felt that Peter would not risk another such experience. James, the brother of the Lord, was known as a devoted Jew. They were not afraid of John whose brother James had been put to death by Herod Agrippa. It was no doubt a great surprise to them when Cephas, James and John not only gave their approval to the work of Paul and Barnabas, but actually gave them the right hand of fellowship as equals in the work of Christ.

It is no answer to this obvious interpretation of Paul's language to point to the fact that Paul voluntarily had Timothy circumcised later on his second mission tour (Acts 16:3). The case was very different, for Timothy's mother was a Jewess while his father was a Greek. He himself was neither fish nor fowl. The question would constantly come up whether Timothy was a Jew or a Greek. It was in the case of Timothy a matter of expediency, not of principle. But Titus, like Luke, was a pure Greek and possibly Luke's own brother. It is inconceivable that Paul should have surrendered his whole fight for Gentile freedom from the Mosaic ceremonial law by agreeing to the circumcision of Titus. Not only so, but the entire context of Galatians 2:1-10 demands the refusal of Paul to that surrender. And yet some scholars will pause and ponder over Paul's phrase and throw dust over his really plain words.

## Gold-Mining in the Scriptures.

THE REV. R. C. HALLOCK, D.D.

### SEVEN STRIKING SAYINGS OF THE CHRIST

Epigram has brought to many writers and speakers, ancient and modern, the report of wisdom. Antithesis, condensed terminology, elliptic and obscure expressions, have seemed signs of profound thought; deep, because dark. Nevertheless, ability to crystallize much and mighty thought into few but radiant words, is itself genius—or else, Divine inspiration. So estimated, Jesus was the supreme Epigrammatist of all time; His brief, burning words have weight and reach of meaning that leave the clever verbal constructions of the Masters of Epigram "flat, stale and unprofitable" in comparison.

Worthily studied, each epigram of Jesus proves to be a very jewel casket of Gospel truth and Divine wisdom. We will indicate some of the sermonic treasures in just a few of these striking sayings of the Christ.

1. "Everything is Possible to Him Who Believes."  
Mark 9:23.

*Panta dunata toh pisteuonti.* Four words only, in the Greek; but what sublime sweep of meaning!

Philosophy there, the most perfect; spiritual insight that is supernal; a Divine revelation of God's deepest plan for man's uplift; and, with it all, a glorious practical teaching as to the pathway to victorious Christian life! All things are possible to him who has faith. Believe, and you can; believe, and God can; doubt, and neither can. Jesus, it is recorded, could do no mighty works there, because of their unbelief. And this, by necessity. Even a physician has to say, sometimes: "Friend, I can't help you any, for you have no responsive faith in me and my treatment. No doctor can lift the dead weight of an unbelieving patient!" Nor can God!

What is faith? We must portray it in symbols.

Faith is the vinculum which ties man to God. The mightiest locomotive could not pull a train, were there no coupling-pin to connect them together. Faith is the contact wire through which the power of God flows into man. If the trolley pole comes away, the trolley car stands still. Faith is that unseen entity which makes a previously valueless bit of paper worth, in all the markets of the world, a thousand, ten thousand, ten million



dollars, when a certain man subscribes his name thereto. Faith is jumping out into nothing, two miles deep, holding a parachute rope. "Faith is just taking God at His word." And when God sees a man do that, then God does everything for that man. Yes, all things are possible unto God (Mark 14:36); and to him whom faith ties up to God. "Hitch your wagon to a star," faith does that for you!

## 2. Having, You Get: Lacking, You Lose! Luke 19:26.

The king said, Take the pound from him who has one, and give it to him who has ten; and explaining, Jesus said, *Legoh humin hoti panti toh echonti dothehsetai, apode tou meh echonts kai ho echei arthehsetai*, I say to you that to every one having shall be given; but from the one not having, from him shall be taken what he has. Having, you get; lacking, you lose.

Strikingly true all along the highways and byways of life. First, as to Riches. Money makes money; but the destruction of the poor is their poverty. The first thousand is the hardest to get; then it strongly helps to get its mate. So the rolling snowball grows. Second, Health. That which makes the rugged athlete stronger would kill the invalid. A cold plunge, battle with icy breakers, swift run along sea-washed dunes to dressing room and rough towel rub-down; magnificent tonic for the one, sure death for the other. Having health and strength you gain; lacking, you lose. Third, Learning. A trained scholar of fifty garners learning swiftly, surely and easily; an uneducated many of fifty must toil terribly to get the mere rudiments, and then doesn't know how to use what he gets. Fourth, Culture. Precisely the same principles apply. And this brings us up to the supreme; the fifth, Holiness. He that is wont to live near to Jesus is ripened, mellowed, sweetened by that Sun; but who lives far from Jesus tends ever to go yet further away. Compare the disciple whom Jesus loved, leaning on His bosom; and Judas, going out into the Night! (John 13:30.)

## 3. Worldlings are Keener Than Men of God. Luke 16:8.

The parable of the shrewd, cheating steward is packed with profound wisdom; shows a deep insight into life, but from the highest plane. It furnishes a challenging and rewarding sermon theme. And Christ's apothegm in this verse is peculiarly rich and meaty.

Since writing the above I find filed records of both a sermon and a Men's Club address, based on this saying of Christ's, and bearing the title: Are Church Men Up to the Times? (Most enthusiastic responses!) Outline in general: I love the Church, honor its men; but confess that men of the world are ahead in much. (1) In science of thorough Organization. Cf. great stores, as Wanamaker, or "Seroco"; great Factories, as Ford's; big Political Organizations, as Tammany. But the Church? Haphazard! (2) In Team Work. Cf. Athletics; or Big Business; or Military Operations. But the Christian denominations simply won't do true

and consistent team work like these, and even individual churches in the same village remain jealously on guard against each other. (3) In Apportionment of Power to Work; of efficient, up-to-date methods; of means to proposed ends. The men of the world never start out to dig an interoceanic canal, armed with twenty Italians, picks, shovels, wheelbarrows, and one donkey engine. But the Church has tackled that vast job, "the missionary conquest of the world," with somewhat such picayune financial outfit, personnel, and methods. (4) An unconquerable Optimism of Spirit. Men of the world "have got to win," "claim the earth," "have all competitors beat to a frazzle," and "know no such word as Can't!" Oh, if only Christian men were like that, year in and year out! *Sub Christo duce*, we should not only "want the earth," "claim the earth," but actually take the earth, for Jesus Christ, our King.

## 4. He That Loseth His Life Shall Find It. Matthew 10:39.

Twelve knight-errants of the King about to set forth. This chapter contains their commission, and their marching orders. This verse of the chapter is among the most striking; in form a paradox, in significance superb, in application universal. Life can be preserved only by being dedicated; can be enjoyed only when consecrated. Merely to live is to lose life; a grand objective alone redeems it. This is man's birthright of grandeur; otherwise the ancient cynic was in the right, "and man hath no pre-eminence above the beasts." (Eccles. 3:19.) But when the business idealist, the devoted physician, the scientific investigator trying to improve man's earthly lot, the consecrated teacher seeking human betterment, gives up his life to such noble enterprise the life which he has surrendered to his work returns to him enlarged and enriched a hundred fold.

## 5. How Much Bigger a Soul Is, Than a Body! Luke 12:23, Revis. marg.

*Heh gar psucheh pleion estin tehs trophehs kai to sohma tou endumatos*. The soul is the vital, spiritual part of man; the body with its wrappings is the material part. The soul is the *big* part of him! (1) The spiritual had the higher Origin. (2) The spiritual is made of diviner Elements. (3) The spiritual demands now a finer Care and a more intelligent Culture. (4) Futurately, the spiritual will continue infinitely longer. (5) Any error affecting the future welfare of that spiritual part is fraught with measurelessly more fatal Consequences. Then, how much bigger a thing is a Soul than a body! (q. e. d.)

## 6. Eyes Were Made to See With! Mark 8:18.

*Ophthalmous echontes ou blepete kai ohta echontes ouk akouete*. Eyes having, do you not see? And ears having, do you not hear? He that has eyes to see, let him see! And this aphorism of Christ's embodies the theme of a strong and striking sermon. Of course it suggests the commonplace thought, that in a forest or upland ramble the trained and eager observer actually sees ten times as much as is noted by heedless, unintelligent eyes.

But the "trained and eager" homilist will see in it far bigger, finer things than that. (1) Eyes were made as windows for souls to look out of. What a man is, determines what he sees; what he can see! A Philistine, watching Turner paint a landscape, said bye and bye, "Mr. Turner, I never saw anything like that in nature." Quick as a flash the great artist countered, "Don't you wish you *could*?" And, truly, what a man *can* see, infallibly evinces the measure and the character of the man himself. That is, character determines seeing, and seeing reveals character. The shallow, ignoble soul sees only shallow, ignoble things in life; the great mind perceives great meanings everywhere. Just so, what a man sees in his work infallibly decides what sort of doctor, teacher, mechanic, preacher, he will come to be. (2) "Blessed are the pure in heart, for they shall see God." This itself is one of Christ's noblest epigrams; also it glorifies the meaning of Mark 8:18, which we are studying. Questioning eyes see marvellous mysteries; impure eyes see impurity; pure souls through pure eyes see Divinity. Such see God in nature; see God in history; see God in their own life experiences; see God in the great Book; see God in the face of Jesus Christ! "Blessed are your eyes, for they see."

## 7. True Life Lies Not in Things Possessed! Luke 12:15.

*Ouk en toh perisseuein tini heh zoheh autou estin ek tohn huparchontohn autoh*, "Even in the height of his prosperity a man's true Life does not depend on what he has." (20th Cent. N. T.) Many and varied are the renderings of this somewhat complicated aphorism. The Am. Revision, margin, and 20th Century New Testament, are nearest alike, most satisfying, and we accept the latter. The Greek literally: Not in the overflowing to anyone the life of him is from the things in hand to him. The sermonic lessons, however, based on the 20th Century rendering which we adopt, are vivid and vital. (1) Never to a true man is the biggest thing in life sheer money. Always there is something which he ranks as his "work," be it merely playing the market, which he counts as bigger. "Oh, money is all right; I'm glad to have it; but it's the big business game I like! That's why I stay in." (2) The bigger the man the wider the chasm between the real "work" of life, and just material possessions. (3) Christ shows the supreme model: a True Life, from which "things" that a human hand can grasp have dropped entirely; and God's will is *all* to Him! Let us follow our Model!

## Psalm 45: Royal Marriage Song

THE REV. PROF. PAUL H. ROTH, D.D.

My heart is inditing a good matter:  
I speak of the things which I have made touching the king:  
My tongue is the pen of a ready writer.

Thou art fairer than the children of men:  
Grace is poured into thy lips:  
Therefore God hath blessed thee forever.

Gird thy sword upon thy thigh, O most mighty,  
With thy glory and thy majesty,  
And in thy majesty ride prosperously  
Because of truth and meekness and righteousness;  
And thy right hand shall teach thee terrible things.  
Thine arrows are sharp in the heart of the king's enemies;  
Whereby the people fall under thee.

Thy throne, O God, is for ever and ever:  
The sceptre of thy kingdom is a right sceptre.  
Thou lovest righteousness and hatest wickedness:  
Therefore God, thy God, hath anointed thee with the oil of  
gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and cassia, out of  
the ivory palaces whereby they have made thee glad.  
King's daughters were among thy honorable women;  
Upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear;  
Forget also thine own house and thy father's house:  
So shall the king greatly desire thy beauty:  
For he is thy Lord; and worship thou him.  
And the daughter of Tyre shall be there with a gift;  
Even the rich among the people shall intreat thy favor.

The king's daughter is all glorious within;  
Her clothing is of wrought gold.  
She shall be brought unto the king in raiment of needle-work.  
The virgins, her companions that follow her, shall be brought  
unto thee.  
With gladness and rejoicing shall they be brought:  
They shall enter into the king's palace.

Instead of thy fathers shall be thy children, whom thou mayest  
make princess in all the earth.  
I will make thy name to be remembered in all generations:  
Therefore shall the people praise thee for ever and ever,

This psalm celebrates the marriage of a king. The imagery though probably suggested by some such nuptials as those of Jehoram with Athaliah, the Tyrian princess, has a direct Messianic reference and has always been so understood. In this obvious conclusion one is confirmed by Hebrews, chapter 1, verse 8, which quotes this psalm, making clear that the bridegroom is the Christ, the Son of God. The bride is then the Church.

This is a psalm of richness and splendor. The poets imagination expands in a revel of gorgeous ornament. There are psalms which impress by their direct simplicity. But this one is like a golden casket enriched with every cunning device and encrusted with jewels. The whole impression is of highly celebrated beauty and magnificence. The ideas of personal beauty and strength, of victory and majesty, of divine perpetuity and moral perfection are drawn on to build up an incomparable picture. The ornament is laid on in all these sensuous images which are always so potent in suggesting the spiritual glories which there are no words to describe. There is the glorious throne and sceptre, the garments that seem to be made of myrrh and aloes, there is the music of strings issuing from ivory palaces, the beauty of women, the Queen in gold of Ophir and raiment of needle-work. It is a sumptuous psalm. One understands why parts of it are always used in English coronations.



What is the inspiration of all this high, splendid diction? Hear the answer of the poet himself: "My heart is bubbling up with a good word." There is a good word in him that must burst into utterance. The poem he is making is of "the King." The image of this King so fills and stirs his heart that expression must come, and so inspiring is the theme that eloquence and readiness of a skilled writer endow his tongue. He typifies the response of everything noble and generous in us to the glory of the Christ.

*The King's Beauty.* "Thou art fairer than the children of men;" thus rush his first words. It is a human beauty, but of a transcendent degree, revealing new possibilities of human loveliness. Grace is shed upon his lips. All that is gracious and attractive sits upon the lips of the King. Perhaps the lips are singled out to stand for one of the highest of personal glories, the divine gift of speech which is the revelator of the personality. "Therefore God hath blessed thee forever" can be misunderstood. The thought is not that the King's beauty is the cause of his being blessed, but that his beauty makes known to all that the King is one blessed of God and forever.

*The King's Might.* The King is strong, invincible as he is beautiful. He is exhorted to go forth in the holy warfare for which he is come, to gird on the sword and surround himself with his kingly majesty to "push through" and "ride on." But al-devar should not be rendered "because of" but "for the sake of." The word signifies the purpose for which the King is to ride forth. He rides in the service of "truth." The next two words being joined should not be separated in translation, but should have the rendering "the oppression of the innocent." Thus we have the clear meaning that the King is going to war in the service of truth and to end all tyranny over the lowly. Thus doing, the King's right hand will bring to view the sight of awful retributions. The style of the description of the King's warring is quite lost in the translation. The poet sees the onslaught as directly before him, his sentences are abrupt, fragmentary, as of one pointing to what is happening on a battlefield. Sharp are the arrows—peoples fall under thee—thou ridest over them—the arrows pierce the heart of the King's enemies!

*The King's Divinity.* "Thy throne, O God (Elohim), is for ever and ever." This use of "Elohim" to address the King is most unusual, but it has the endorsement of Hebrews 1:8, and accords with the whole elevated style of the praise of this King of superhuman beauty, might and holiness. The anointing mentioned is not that of entering office but is a figure of the incomparable joy that endues the King whose sceptre is "up-right," who loves righteousness and hates wickedness. On such foundations true joy must ever be based, that is, upon truth in the inward parts. "I have loved righteousness and hated iniquity" were the last words of Pope Hildebrand, reformer of clerical morals in the 11th century. But only he can have joy "above thy fellows" who can pronounce the words out of so true a heart as no mortal can have.

*The King as Bridegroom.* All that precedes in the psalm has led to this. The glorious monarch, adorned with every grace of body, mind and soul comes forth on his wedding day. Myrrh, aloes, cassia are all his garments, so fragrant as if woven out of precious odors. Subtle, sense-overpowering, they seem to cover him. In the East this appreciation is most strong. I choose this rendering of the next line, "Out of ivory palaces the strains of harps delight thee." The palaces are those of the bride's father. Strangely do we find that Athaliah's father, as related in I Kings 22:39, had built a "house of ivory." The King goes to meet her there and is met by strains of festal music. King's daughters attend the King. One might allegorize them as the churches which confess their Lord. And then at the King's right hand appears the Queen herself in gold of Ophir, the Church, but in her ideal perfection. The name is not the usual one for queen, but shegal, a poetic and peculiar word.

*Address to the Queen.* "Hearken." The Psalmist utters an earnest three-fold exhortation to the Queen. He is urgent to gain her attention, to convince her of the entire change of sphere she must experience, the breaking of old ties, the devotion to new duties. So the Church has the one call to absolute devotion to her Lord. The King is won by the love of His Bride. As she does homage to him she abides in his love and all other things are added to her, the wealth of this world, represented by the riches of Tyre, as tribute to the daughter who is great by her union with the King.

*The Queen Approaches.* Follows the description of the Queen leaving her father's house and led to the King in his palace. In her own apartment where the King beholds her ("within") she is "sheer splendor." Her clothing is woven of threads of gold, her raiment of needle-work, rich, varicolored embroidery. Her maidens attend, and in joyous, festal procession they move to the palace of the King.

*Epilogue.* The Psalmist now addresses the King. "Instead of thy fathers shall be thy children." The fathers are the ancient line of those "of whom as concerning the flesh Christ came," but the sceptre will now turn to the fortunate issue of this marriage, the children who are the kings and priests of the Gospel dispensation.

Whatever the meaning of this prediction to the generation that heard it, its complete fulfilment must be sought in the Kings of whom Jehoram was in some respects a type. When the Psalmist says, "I will make thy name to be remembered in all generations," again he is addressing the King, not the Bride. There is nothing superfluous in such a profession, for the whole business of believers is simply to make the King Messiah's name known. Surely the last clause "therefore shall the people praise thee for ever and ever," decidedly removes the emphasis from the human, historical prototype of King Jehoram and his Queen Athaliah and places it unmistakably upon the union of the Christ and His Church.

# Sermons

## *A Set Purpose*

*A Sermon for New Year's*

The Rev. Harry C. Rogers, Linwood Presbyterian Church, Kansas City, Missouri.

*"According to the eternal purpose which he purposed in Christ our Lord." Eph. 3:11.*

In the radiant "Life of Charles Kingsley," written as a tribute of love by his wife, are to be found these illuminating words: "In conversation he had a painful hesitation in speech, but in preaching and in speaking with a set purpose he was wholly free from it." The words to be remembered here are, "with a set purpose." It is interesting to know that the great English preacher was delivered from hesitation in speech by the full flow of a fixed purpose and around these words hangs the philosophy of life that we all may understand if we will. Let us think of these things for a little while.

In George A. Gordon's wonderful book, "My Education and Religion," in writing concerning General Grant, Dr. Gordon says: "Grant rose by clear, clean steps of merit from Colonel to the Supreme Commander of all the armies in the field by the one set purpose to preserve the Union." There, we have it again! "The one set purpose." Dr. Gordon goes on to say, concerning General Grant: "His deepest and most careful thinking was done in the service of that purpose; here, too, lay his highest happiness." There it goes again; the same idea; from Colonel to Commander; "deepest thinking;" "highest happiness;" all brought about by one great fixed purpose.

So "Daniel purposed in his heart," and that purpose tells the story of one of the most loyal and devoted servants of God in all the category of greatness. Herein are set for the powerful influences on a life firmly dedicated to a fixed goal. Here, in little less than a glorified form, we witness unlimited horizons of accomplishment through an organization of all forces in the direction of a definite objective.

David Starr Jordan is credited with saying, "the world gets out of the way of a man who knows where he is going." Now that simple philosophy can be practiced any day on any street in the world, Main Street or Wall Street. Try it sometime. If, when you go down the street, you seem to be moving with a definite purpose in mind, people will get out of your way, but if you seem to have no purpose you will have to get out of their way. When the fire truck goes down the street all other traffic gets out of the way because of the supreme fixed purpose of the flying cars of the city's protection — they have the right of way.

## **The Keeping Power of a Purpose**

It is a great thing to discover the keeping power of a fixed, noble purpose. An ordinary man becomes a great man just here, and ordinary powers are lifted to high powers just here. It is like this — the

first effect of a fixed purpose is to mobilize all of the faculties toward the taking of a particular objective. This is an entrancing miracle of great psychological value.

All of the pockets of power are opened up and all the reserves are mobilized and then organized in the keen strategy to move out in the direction of something that the mind and heart have joined to secure. It is compacted strength that captures difficult citadels! Such a mobilization is ever to be reckoned with in any field of competition and endeavor. Those who are actuated by lofty purposes can never be permanently defeated. You can put them down but they will rise up. You can put them in graves but there will be a resurrection. They are like a river that may drop down below the surface but further down the valley it will reappear. You see they join on to the truest idea of one increasing purpose. They are kept by the unbreakable throngs of moral issues — in a moral universe.

In presenting this subject of the power of a fixed purpose to high school and even to college students, it has been our custom to submit to them this question. Write down this day on a bit of white paper in one sentence the thing that you would rather be and do in all the world than all of the other things that you might be or do. Come as clearly as possible and as early as possible to a fixed vision of what you feel is God's will for your life. It becomes nothing less than sacramental to arrive at the course over which you feel that God calls you even as He called Abraham, Moses, Paul, and Jesus. Try to write down today in a sentence what seems to be God's plan for you. Then that bit of white paper will become to you a document more precious, more inspiring and more challenging than thousands of volumes that may be written that have not as yet found you. By this clear light of one passionate desire ordinary men become giants and mediocre abilities are heightened to a superlative degree.

Helen Keller was nineteen months of age with every avenue of life closed; she was deaf, dumb and blind. Yet within that clouded life came early the desire for education and with but one star to guide her — the ruling purpose for a liberated mind — Helen Keller paid the price of twenty-eight years of effort, a period equal to seven college courses, and stands today at the top of education, culture and triumphant womanhood. You see it all lies in the place we began, a fixed purpose. Paying the price!

## **Prophets of the Purpose**

The prophets of God, as their stories are unfolded in the Bible, tell us the same truth. The prophets and apostles were men of power and strength because they felt that God had sent them to proclaim a great truth. The eleventh chapter of the Book of Hebrews, and The Acts of the Apostles are bloody with the price they paid to



accomplish the purposes committed to them. "Daniel purposed in his heart!" "Barnabas exhorted them with a purpose!" Paul says, "That we are called according to God's purpose!"

"According to the eternal purpose." There is a moving quality in these words for anybody that cares for life, responsibility, duty, and achievement. All tendencies to wander are stifled. Lack of assurance disappears and personal temerity becomes holy boldness.

Such a keeping power for men and women today is greatly needed. This shifting age needs an anchor sure and steadfast. There is no anchor equal to the personal conviction that you are moving day by day in the direction of an ageless and unbreakable plan.

## Prayers for Other Nations

*Morning, January 4.*

The Rev. F. W. Norwood, D.D., City Temple, London.

*(Extracts from a sermon preached when prayers were requested for Russia.)*

"Brethren, pray for us." 1 Thess. 5:25.

We are asked today to pray. The appeal comes to us from responsible ecclesiastical quarters. It comes to us with a great manifestation of unity and of conviction. It comes to us with a great backing of public sympathy. It is altogether right that in all places of worship prayer should be made on behalf of the people of a great country. How little the nations pray for one another. There are, it would seem, some fifty odd nations in the world, just about as many as there are weeks in the calendar. How splendid it would be if in every week of the year the attention of God-fearing people were especially drawn to one particular nation, and the people of all creeds sought the blessing of the one God upon that people. Such a simple suggestion may sound almost fantastic. Our church calendar is almost full with its feasts and its fasts and its memories of the saints. Would it be impious to suggest that the influence of nations may be greater than that of the saints whom we commemorate?

We seldom think of other nations in terms that suggest prayerfulness. We think in terms of competitive tariffs, of competitive armaments, and seldom are we provoked to prayerful sympathy. In times of national distress we pray against other nations with eloquence and vehemence. What a great thing it might be if prayers were offered on behalf of particular nations as a regular exercise of the devotion and faith of God-fearing people. One realizes that it is not without difficulty to suggest prayers for other nations. It would be quite a difficult task to frame a petition which would have equal acceptance in all the churches of the land. Our minds are so confused and so full of

Otherwise there is a subtle fear that creeps into the human heart and saps it of its courage. This fear vanishes when faith comes in. The ground swell of a cardinal movement becomes linked with the stars and brooks. There can be no resistance when a man's life is linked with such a conviction that the thing he is doing must be done and that, strange as it may seem, he feels called of God to do it.

Allen Seeger wrote, "I have a rendezvous with death and I will not fail that rendezvous." Paul wrote, "For me to live is Christ." Jesus said, "Lo I come to do Thy will, O God." What then is the dominant desire of your life today? What, then, your ruling passion? By what purpose are you kept and led on? — *Exchange.*

prejudice that it may be that the destiny of millions of people offers little point of contact for the united prayer of the Christian Church. One has been forced to realize that it is not without difficulty even to pray for the persecuted folk of oppressed nations. There may be quite keen controversy concerning the persecution itself. It has been suggested that the appeal to popular feeling and emotion has behind it some political end. It has been said that the statistics concerning persecution have been manipulated. Think of that; that it should enter into minds of men that incorrect statistics might be presented to Omniscience.

### The Simplicity and Complexity of Prayer

To mention these things is to show how little we have the spirit of prayer for nations and how much we require. There is something that is very simple about prayer and there is also something that is exceedingly complex. As the old hymn says:

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that reach  
The Majesty on high

In the attitude of prayer the simple intuitions and emotions become dominant. Prayer is the most vehement of all protests against injustice and iniquity. Even though sometimes in the soul's distress this vehemence presents a problem, and men wonder why it is God suffers iniquity to abound, yet the protest itself has a deep religious and moral value. When men lose the sense of appeal to Omnipotence on behalf of the right against the wrong, their greatest incentives to right doing are tremendously weakened. No power on earth, no consideration in the world should prevent us from appealing to God most High on behalf of the persecuted. That is a simple and elemental petition and there is something wrong with the religious life of men when they cannot make it because of the entanglements of high politics.

But prayer is also reflective as well as passionate. Its final result should be poise rather than passion. Prayer is given to us not merely that we might attempt to move the arms of Omnipotence, but

it is given in order that we might meditate upon the ways of Omnipotence, seek to set our hearts free from passion and prejudice, seek to pray the one great universal prayer with understanding:

Thy Kingdom come, Thy will be done,  
On earth as it is in heaven.

Long ago the great prophet Jonah dared to attribute to the Lord God such words as these: "And should not I have pity upon Nineveh, that great city, wherein are six score thousand people who know not their right hand from their left hand and also much cattle?"

If we are to pray for Nations, we need not fling our petitions vehemently against political systems, but rather we should try to think of a great multitude of the human race, who taken man from man are no more guilty and no more innocent than we are ourselves.

### Two Views of Political Systems of Nations

In the spirit of prayer also we should be able to distinguish between an economic theory and a materialistic conception and interpretation of the world. We must remember that the desire to put the good things of life within the reach of the vast multitude is a desire that may be held by men and women who fear God and who love their fellowmen. In all countries there are great numbers of people who pray and labor that more and more humanity might be one great family and the gifts of God might be shared by all men alike. We have them in our own country; we have them in our own churches and both by the desire of men and by the pressure of necessity we are coming more and more to try and arrange the affairs of our lives upon a corporate basis. We ought not to withhold our sympathy from any honest attempt to remove some of the burdens of an old and bitter serfdom and to give greater freedom and liberty to the toiling sons of men.

### The Church

Pray for the souls of the Church. Pray that the brave spirits within her may win their way even through persecution and suffering to a larger freedom and to a more spiritual ministry. Religion is the most intensely personal thing in the world. I believe that to it the world owes its greatest progress and its most cherished liberties. I believe the day will come again, and may come in our own country, when there will be no sufficient protest against the mechanising of life but the revival of the spirit of religion. Pray for the soul of the Church. Christians everywhere are fighting our fight. If they are defeated the repercussions of their defeat will inevitably affect ourselves as they will affect all parts of the world. Pray for the soul of the Christian Church, that in every country amidst hardship and suffering, peoples may pray a greater empire in the souls of men.

### Prayer and Practice

Now a prayer, to be real, ought to have practical effect. Some things we may say at once ought not to happen. We want no more filibustering expeditions to other nations, financed from without. This system derived its initial impulse and rooted

itself in power because it posed as a patriotic effort to save the independence of peoples. It surely cannot be wise for men to desire that a great country might be sundered from the political and economic and cultural relations with other countries. The more sister nations are open to all the winds that blow the better for them and for the world.

It ought not be impossible for the Christian people of other lands to minister to the actual personal needs of the afflicted in China, Russia, India. It is true there would be difficulties about so doing, but they would be difficulties that could be surmounted. If St. Paul were with us today, he would go to Russia and Mexico, and China and stand with the people and strengthen their hands in God. He would not content himself with offering petitions to Almighty God in safe and exalted places.

Difficulties? Of course, but difficulties are not denials. Difficulties are meant to be overcome. In wartime there were difficulties, but we overcame them, and if men could not find official ways and safe of entering into each other's country, they found other ways, but they got there to do the things they felt to be necessary. If our Christian prayers are really genuine then let us find some way by which we can have personal contact and fellowship with our brethren.

There is one great fight going on throughout the world in our time. There is no room for any nation to pray the prayer of the Pharisee in the Temple. The old order of things is under challenge all the world around. We ourselves cannot say for certain but what within a few short months we may have to think our position through again. I think of India for the moment. Though I express no opinion about it just now, but it is not for us to stand upon an exalted place as though we were a peculiar people and pray in a spirit of patronage for other churches and other nations. All over the world today there is a mechanising process at work, a spirit of crude materialism. Philosophic materialism is partially defeated, but practical materialism is dominant. In Russia a political system, in America great personal liberty, and the temptation is to surrender the high things of the soul for the low things of ordinary life, the assertion that man's life consists in bread alone. If ever there was a time when the spiritual force of prayer should be exerted it is today. If ever there was a time when all men [and women everywhere should be beseeching Almighty God that the soul of man should be allowed to go free, that time is today. We are seeking for an interpretation of life that puts God in his right place as supreme.

There is power in prayer. The history of the church may not be understood except upon the assumption that she was most powerful when she prayed. I beg you to share in this appeal for prayer, I beg you to insist upon and assert and labor to establish the reality of things spiritual and the right of the soul of a man to stand aloof and even above the organized forces of society. Brethren, pray for us!



## The Art of Prayer

Evening, January 4.

The Rev. Paul R. Kirts, Upper Darby, Pennsylvania.

"Lord, teach us to pray." Luke 11:1.

A celebrated woman preacher, in England, believes that the average person has an inadequate conception of the value of prayer. She says that people who would hesitate to trouble her to write a letter, who would hesitate to ask her to give them some money, will often ask her to pray for them, as though it were a little thing to do.

Prayer must not be thought of as trivial, as a pious gesture proper enough for priests and preachers, but which busy people may get along very well without. Prayer is a man making contact with the Eternal. It is not a way of getting something from God, but a means of getting to God; so that we may enjoy his companionship, and in his presence grow to be more like him.

In this light Jesus viewed prayer. In the days of his flesh he was constantly in communion with the Father. Always he was sensitive to the abiding presence of God, and he kept close to the Eternal. In the conversation of Jesus with the woman at the well of Samaria, we learn something of his view of prayer, for in this intimate talk with a person who was not altogether respectable, the Great Teacher and Master of the prayer life revealed to her something of the character of God, to whom all true prayer is directed.

One of the amazing facts about the teaching of Jesus is that so often he brought the truth to light in conversation with a single individual or in speaking to a small group. The Samaritan woman at the well had a mistaken idea about the nature of God: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." John 4:20. Then in order to lead her into the proper conception of God, Jesus said, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father." Ch. 4:21.

After Jesus had told the woman that where men worship does not matter, he gave her the reason why. "God is a Spirit," he said. Or, God is spirit. God the Father does not reside in any particular geographical location, but as the Supreme Personality, he is always everywhere.

Yet in his seeking companionship with his Father, Jesus did not feel that God was unmindful of him. In our study of the universe, which appears so infinitely vast and complex when we look at it through the telescope and microscope and try to feel our way through the maze of history, we are in danger of losing sight of the comforting fact that every one is significant in the sight of God. The heavenly Father knows and cares for each individual. Jesus never let the material world get between him and God; he felt the personal touch of the Father.

In his fellowship with the Father, Jesus conceived of him as being universal and always present; as being mindful of him in a personal

fashion; and as being the Source of all temporal and spiritual blessing. In the model prayer which Jesus gave to his disciples, the Lord's Prayer, he taught them to pray for daily bread, and also for forgiveness. Before giving them the prayer, he told them that the Father knows what his children's needs are before they ask him, Matt. 6:8. He also said to his hearers, who were eager to acquire mere things, "Your heavenly Father knoweth that ye have need of all these things." Matt. 6:32.

Jesus conceived of God to be not only the Giver of every good gift that makes life rich and full, who knows what men need before they ask, but also as being exceedingly eager to bestow these divine blessings upon those who earnestly pray for them. God will more readily give the Holy Spirit to those who ask him than an earthly father will give good gifts to his children, Luke 11:11.

Moreover, Jesus conceived of the heavenly Father as being sensitive to the oft-repeated petition. Even an ungodly, inhumane judge in the parable was ready to grant a widow her will who kept coming to him again and again, Luke 18:1-5. Jesus believed that those who trust God and seek to follow where he guides, are sure to receive blessing from him if they do not cease to make their wants known. He will be infinitely more responsive than was the unrighteous judge.

We may say that the whole of Jesus' life was lived in an attitude of prayer; yet he did not leave prayer to mere impulse. So important a factor in his life was not a matter of caprice. Jesus had a method in prayer.

1. Jesus gave thought to where he prayed. This statement is made in full realization of what our Lord said to the woman at the well of Samaria about the holy places. We recall that he said there that God is spirit, and therefore can no more be limited to one place in the world than our souls can be limited to one spot in our bodies. Although the Master was the exponent of this profoundly revolutionary teaching, he was nevertheless careful to follow the custom of pious folk in his day. He was faithful in attendance at the synagogue on the sabbath day, Luke 4:16. He came to hear readings from the books of the prophets—not always to do the reading himself—and to join with the faithful in prayer to Almighty God.

But in going to the appointed place of prayer, Jesus did not look upon the synagogue as a shrine, a place where prayer has special power to reach the ear of God. He did not invest houses of worship with marks of divinity; with notions that they, somehow, are "houses of God" in the sense that God especially dwells there, and that in them prayer possesses higher chances of being answered. There was not the least taint of idolatry in the thought and practice of our Lord. Prayer, for him, was entirely free from spatial limitations.

To the Master, a mountain seems to have been a favorite place of prayer, Mk. 6:46. Such a location afforded him escape from people and provided solitude. In his instructions about prayer to his disciples, he advocated being alone: "When thou prayest, enter into thine inner chamber, and

having shut thy door, pray to thy Father who is in secret," Matt. 6:6. Jesus had no permanent home where he might enter his room and shut the world out; but in his Father's world of nature, in which he was entirely at home, he sought out the mountain sides and the desert and found silent solitude above the noise and strife, where he might commune undisturbed with God.

2. We observe when the Master prayed. "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed," Mk. 1:35. Speaking of the time, place, and surroundings of prayer, Henry Nelson Wieman, in his "Methods of Private Religious Living," says, "The ideal place, we think, would be a mountain top at night." Jesus preferred such a place and such a time. Then he could speak without being heard, and be undisturbed by any sights, sounds, or apprehensions.

Jesus also prayed before meals. He who taught his disciples to ask the heavenly Father for their daily bread, also asked God to bless that which was so graciously provided before he partook of it. In expressing gratitude to the Giver of all good for bread, he made sacred one of the most common events of daily life—the meal. Yet we have not far to go from the dinner table before we are face to face with unfathomable mysteries: life, growth, the infinite variety of foods, and the process of assimilation and the building up of depleted tissue in the human organism.

As we note the faithfulness with which the Master prayed at ordinary times, and during the routine of life, we do not wonder that he was victorious when he sought help in crises. He poured out his heart to the Father the night before he chose the Twelve: much depended upon that choice, and how wisely he chose we now know, for they all, with one exception, were true to his instructions and temper, and all, according to tradition, were martyrs to the cause which they represented. He prayed for his disciples as he was about to leave them, John, ch. 17. After saying to them that the hour was close at hand when they should all be scattered in selfish terror, he uttered high great High-Priestly prayer: "first, that his Father would invest his voluntary humanity with the eternal glory of which he had emptied himself when he took the form of a servant; next, that he

would keep through his own name these his loved ones who had walked with him in the world; and then that he would sanctify and make perfect not these alone, but all the myriads, all the long generations, which should hereafter believe through their word." (Farrar, F. W.: *The Life of Christ*, p. 304, Vol. II.)

At another crisis Jesus prayed in the Garden of Gethsemane. Those who have witnessed the Passion Play at Oberammergau must still hear ringing in their memory the voice of Christ as he besought the Father in agonizing tones to deliver him from the burdens of the spirit which he bore. Then came the triumphant expression of a completely surrendered will: "If it is not possible that this hour pass from me, Thy will be done! Thy most holy will, Father! Thy Son! Hear him!"

At the last crisis, on the cross, Jesus prayed. His final words were addressed to the Father: "Into thy hands I commend my spirit;" and then he uttered the victorious words: "It is finished."

3. We note how Jesus prayed. He prayed with simplicity. Our Lord instructed the Twelve to avoid vain repetitions, and then illustrated what he meant by giving them the model prayer, which is a splendid example of brevity and straightforwardness. He placed no value whatsoever on the mere length or vocabulary of a prayer, nor did he count volume as virtue.

Humility also marked the prayers of the Master. There are no vain assumptions in his prayers, no overstepping the limits of his own nature and personality. He did not boast of his righteousness. Such a spirit he heartily condemned in the parable of the Pharisee and the Publican. He told with biting sarcasm of the Pharisee who stood and prayed thus with himself, "God, I thank thee, that I am not as the rest of men," Luke 18:11.

Our Lord prayed submissively. But he did not pray to God as one who is cowed by bludgeon strokes to submit to the will of a supreme authority. He voluntarily surrendered his will to that of his heavenly Father. He had invincible confidence in the goodness of God and, putting every thought into divine captivity, he experienced a satisfaction which only those know who have committed all that they are and hope to be to Him "that is able to do exceeding abundantly above all that we ask or think."

## Evangelism

Morning, January 11, Sunday After Epiphany.

The Rev. B. C. Plowright, B.A., B.D.

(Extracts from sermon delivered at Yorkshire Congregational Meetings, and published in *Christian World*.)

"For I could wish that I myself were accursed from Christ for my brethren's sake." Rom. 9:3.

One may take as detached a view as possible of modern life, stand equally far from a dismal pessimism as from a cheap optimism, but one is compelled to recognize facts and tendencies in

our modern life which are bound to make any serious and thoughtful man uneasy. The ruling factor is the indifference of the vast majority of our population to the Christian message as presented by and embodied in the Christian Church. That fact is of importance only as a symptom. If indifference to the Church were accompanied by a living and practical interest in religion, not many of us would concern ourselves about it. Our supreme interest is the sovereignty of God in life and to that the prestige and well-being of the Church is an instrument to an end. The decline in the interest in the Church is simply



the outward and visible sign of something deeper, of a decay of vital religion itself. True, there is a vague interest in religion as witness the newspapers find that many of the readers appreciate religious topics in their columns, yet one has the impression that the interest does not go very deep and by no means connotes an earnest desire and intention of committal to religion as a practical way of life. After all, a good many ministers are interested in golf who cannot play it. An interest in religion is a vastly different thing from the acceptance of it as a practical creed of life.

### The Axe to the Root

Now I am not unmindful of the many good things which ought to give us heart and hope in modern life. We live in an age when men are more acutely aware than ever of the inequalities and injustices that are involved in our social order and are consequently more sharply stung by them; peace has ceased to be the dream of a few idealists and has become the practical object pursued by common sense and hard-headed politicians. Yet in spite of these things, one cannot be oblivious to the fact that the axe is laid to the root of the tree and two things in particular give us pause. To many men, the only value that any experience offers is the pleasure that is to be derived from it; by its capacity to yield excitement and pleasure life is judged. The private relationships of life are often questioned, attacked, denied and some times derided. Side by side with that new paganism is a loss of certainty and serenity amounting almost to a loss of nerve. The quest for pleasure has its origin and significance in this fact that men catch at the only thing that seems sure to them, the next delight. Our modern world is like a ship alike without sailing orders, compass and without rudder, uncertain of its goal and without the power to arrive there if it knew it. We have multiplied our delights, but we have lost our joy, we have added to our pleasures but have lost our peace of mind; we are in possession of a crowd of new and fascinating toys, but we have no longer the secret treasure of a quiet mind and a serene spirit.

The practical problem of the Church today is twofold, it has to reconvince the world that the Christian standards are the only valid and indispensable foundations alike for inner peace and for the achievement of prosperity, justice and brotherhood in social relationships, and to persuade the world afresh that "peace deep as the deep of the sea" is the gift of God in Jesus Christ and that it is to be found nowhere else.

### Why People Leave the Church

The Church is to address itself anew to the winning of the "Outsider," or as I prefer to call him, the "non-church-goer." That involves three things: 1. The temper of the Christian approach; 2. The message to be preached; 3. The methods to be adopted. Now I do not want to discuss at any length the first of those three aspects of our question; suffice it to say that I believe that the only sound principle of Christian evangelization

is to be found in the phrase of St. Paul: "I am become all things to all men that by all means I might save some." Put into plain English, that means that the Christian approach is always governed by the mind of those who are approached. What then is the common mind of the non-churchgoer? At first sight there is no common factor, and one is inclined to say concerning the outsider with Mrs. Gamp, "I don't believe, there ain't no sich person," there are only outsiders with singularly few points of contact with each other. Some have parted with religion and the Church out of their strength, and some out of their weakness. Some have put it on one side because, as the result of long and honest thought, they are persuaded that with which religion claims to deal is unreal; some have parted with the Church because of a deep disgust at the wide gulf which separates Christian profession from Christian practice; some have parted with it for other cults, because the cult supplies a real need that the current presentation of religion takes no count of. These have parted with Christianity out of their strength. But no one will pretend that these form the bulk of non-church-goers. Many have parted with it out of their weakness.

### The Half-Christianized Modern Man

The modern man does possess two features in common with his fellows. He has not been able to escape either the influence of the amazing triumphs of science during the last century, or the atmosphere created by 1900 years of Christianity. His mind is semi-scientific; his conscience at least semi-Christianized. Our main problem is with this "scientized" and half-Christianized modern man, and much less than we suppose with the drunkard, the dissolute and the debouchee. His first question always is, not "What is the theory," but "What are the facts?" And all true Christian evangelism will begin there in the attempt to answer that root question. We shall never win the non-churchgoer unless we can satisfy him on that cardinal point. The theology for which his interest and obedience can be won will never be a theology presented as such, as one into which the facts have to be fitted, but only one which is the logical expression of those facts. There surely lies our strength, for it is precisely the facts of Christianity which are most potent to deliver a man from a non-religious interpretation of the universe. What are those facts? Surely the life of Jesus on the one hand and the redemptive Christian experience on the other, and on those two strings I believe we can make music to which the world will listen. These things make impossible a bare, mechanistic interpretation of life. The surest warrant we have for God is just the life of Jesus Himself. If we make Jesus real to people, we have need of no fear that God and Christian interpretation of life will remain unreal. It is imperative that we preach a Christo-centric Economics and a Christo-centric Politics, as that we preach a Christo-centric theology. An evangelism that has cleared its mind of conventional and cant phrases concerning the Christian ideal

for society is the only one that has the slightest chance of making any headway in modern life.

### How Much is He Wanted?

Here two questions become acute. How much do we want the outsider? It is one thing to say, "It would be rather jolly if we could win him;" an entirely different thing to say, "At every cost we will win him." We are apt unconsciously to set terms and appoint conditions under which we shall be willing to receive him. Are not we church-people inclined to act on the assumption that he must fit into our atmosphere, make use of the forms of worship that we ourselves find helpful? Let me state it as plainly as possible, until we cease to regard the outsider as so much church-fodder, until we really care for him himself and not merely for his soul, for the way is which he earns his bread and butter as much as for the way he may attain Eternal Life, and until we believe that his peace and joy are wrapped up in our Christian message, and that we are prepared to do anything to bring it home to him, not until then shall we begin to win him. Do we care enough for our Gospel and for him to count it a joy to spend and be spent if we may but share with him our own joy and peace in God? Do you understand the terrific phrase in which St. Paul gathered up the travail of his evangelical passion: "I could wish myself accursed from Christ for my brethren?" How shall we set the world aflame, if we burn not ourselves? If the fire upon the very altar be out, how shall the torch of faith be re-lit?

### Aggressive Evangelism

A deep passion for men will surely compel us as churches not to wait with folded hands until the outsider chooses to come, but to seek him out in his own home as a sign at least of our sense of how important it is that he should come and hear the message. Not once but frequently in my ministry have I been told, "Yes, I believe you want me to come to Church, but your church does not." You may say this is a mere excuse, but I am sure that in many cases it is an expressed feeling that the Church does not greatly care about the non-church-goer.

And there is possible, to us at least, one other method of evangelism. There is a vast amount of religious inquiry going on at the present time

which has no point of contact with the churches, and where I believe we could give much help. The early church was not only the Church of the open air, it was the church of the fireside. Could we not lay it as a solemn responsibility upon our lay folk, especially our deacons, that they make the attempt to gather together such house-churches where intimate and frank discussion of religious experiences and problems could be given a chance to be expressed and discussed?

### A Call to Advance

Only a real love and liking for the non-church-goer is a justification for speaking to him of the deep things of the spirit. Our message will build itself upon the great Christian facts and will be bold in its declarations concerning social righteousness, and will be willing to adapt its worship and declare its good news whether in the open air or by the fireside. Let me give you a parable. Fifty years ago three warships, American, German, and British, were riding at anchor in the harbor of Apia. Suddenly a great storm arose and the ships began to drift upon the shore. The German and the American commanders threw out extra anchors, hoping to ride out the storm in the safety of the harbor, whilst, with churning propeller, the British ship fought its way out to the open sea. When next day dawned, the American and German ships lay hopeless and broken wrecks upon the shore, but in the late afternoon the British ship returned, having lost not a man, not a gun. We have played for safety far too long; we have sought to establish first our financial security, hoping that then we might be able to do our work. Not that way lies our hope of security; that lies in seeking the open sea, in making this new and fresh adventure for the kingdom of God. Let our watchword be, "Every church and every church member an evangelist for God and our fellows." Let us cease playing for safety. That is not only to risk, it is to invite disaster. As men who wished to share with their fellows their discovery of the great prize and peace of life, let us dare to take our Gospel out of cloistered seclusion into the bracing atmosphere of the free criticism of men, in the certain hope that because it is rooted in God it will withstand all attacks. With us is the might of the Living God.

## The Impossibility of Neutrality

*Evening, January 11, Sunday After Epiphany.*

The Rev. Richard Braunstein, New Paltz, New York.

"He that is not with me is against me." Matt. 21:30.

There is no such thing as neutrality. We are either for or against. We may make a verbal comment or maintain a stolid silence. Oftentimes our refusal to make a declaration is as potent as our willingness to offer a viewpoint. When the weather vane is stationary it is just as much an indication that the wind is not blowing as the

moving vane is indicative that a gale is in evidence

The negative, non-committal attitude has no sanction in any department of life. Unless the ravages of cruel disease or some other physical catastrophe has made it so, no mind is utterly blank. The thought-processes of man continue even when other parts of the physical organism are at rest. Where there is life there is thought. Where there is thought there is opinion. Opinions, viewpoints, convictions, ideas and ideals register themselves automatically on the brain. This is as true in the realm of religion as it is true in other places. "He that is not with me is against me."



We are either on the Master's side or we are on the side of his enemies. We are either with the sheep or with the goats.

There is one word of Jesus which seems to contradict the statement of the text. It is: "He that is not against us is with us." Even this statement does not support religious neutrality. It simply means that some people who are supposed by the disciples to be on the other side are really on the right side. But it is still for and against. Christ did not regard the people not following him but doing his works, as either hostile or neutral. He knew their hearts and could read their motives. He knew their intents and discerned their purposes. They were not neutral. They were for him.

Men judge by confession and convention. Christ judges by purposes and works. In the narrative in which the two apparently contradictory statements occur, men judged conventionally. The Master judged truly. The man whom the conventional disciples rebuked was doing good. Jesus welcomes such. The Church should do likewise. He that is not against the Church surely is with the Church. He may assume a negative attitude and we wish he were more positive, but we cannot condemn or criticize him. A large per cent of our membership belongs to this class. It is not the most acceptable form of allegiance but if we must take it on its face value which, when analyzed, is considerable.

In the other instance, the conventional Pharisee will not allow that even casting out devils, as Jesus did, is any good at all if it is performed by a man or methods they disprove or misunderstand. They see indeed that the devils are cast out but by Beelzebub, the prince of devils. These Pharisees were not on the side of goodness or righteousness. They were on the side of the conventions and traditions. Jesus regards neither the professions of the Pharisees nor the protests of the man who cast out devils, in his name. He estimates the value of these men on whether they do good or do not do good. The classification is made accordingly. Such classifications we do not like even in this day.

We are fond of saying that men are victims of mixed motives. None is white. None is black. That, of course is true. Notwithstanding all men are on one side or the other. There are too many Christians with faces toward Sodom. There are non-Christians with faces toward Zion. But all men are for or against. Ultimately there is no neutrality. We may try to be neutral but the trial invariably ends in failure.

"Madame," said General Booth, "you cannot serve both God and Mammon." "But I try so hard," was the answer. It was Henry Ward Beecher who said, "We cannot pray cream and live skim milk." George Eliot said: "You cannot serve God and the devil on the same floor." Neither is it possible to serve God on one floor and the devil on the other floor. Our religion must be good for all places whether we live in a tenement house or a bungalow. It must be as vital on Monday as it is on Sunday. It must be as potent when the shades are up as it is when the shades are down.

It must be as useful when we are on a vacation as it is useful when we are at business. The voice of history and experience is that we are either on the one side or on the other side and that there is no fence or middle ground on which we may take refuge and stand. The Virginian in Owen Wister's novel by that title is made to express his disgust or contempt for half-measures when he says that he cannot tolerate a middlin' man of God. It is imperative that we render unto God the things that are God's and unto Caesar the things that are Caesar's. When we attempt to rob the one side or the other side of its due we are facing tragedy and despair.

We have noticed the attempt on the part of many to try the experiment of living on the lower and upper levels but we have yet to witness the success of this dangerous experiment. As a would-be check against the crime wave in the Metropolitan centers of our national life the police departments have placarded public places with the words: "*You can't win.*" There is a whole system of philosophy packed in those three words. Of course there are scores of persons in every community who are not riding on the crest of a crime wave. Their bent and intent may not include the ranks of criminality. Nevertheless there are people here and there who decline to give their verdict for Jesus Christ. They profess openly and tacitly to be neutral. They are mere lookers-on at the best. They take a position on the side-lines or a place of ease in the grandstand and view with comfort and complacency the conflict of the ages between the good and the bad. But they are not neutral. They may think they are but they are not. They are either for or against. What side they are on or what side they are against the world cannot tell, but they themselves know — they and God.

So-called neutrality is sometimes interpreted as large-mindedness. If this be so then let us make a sterner plea for narrow-mindedness. Sometimes the refusal to take issue is a genuine or misdirected modesty which hinders an individual from a definite declaration or clear-cut profession of Christ. They who are of such a mind will tell you that they are afraid of discrediting the holy name. This is to miss the purpose of the mission of Christ. He came, not to call the righteous but sinners to repentance. Whatever the reason, the result and the impression remain the same — nobody succeeds in being neutral. Some so-called neutrals are really the followers of Christ but for the most part they are his antagonists.

In the New Testament we have an incident of out-and-out following. We find the story of the man who put himself on record for the side he believed in and the cause he represented. The event at the Gate Beautiful is meaty and suggestive. It is a fine illustration of what is expected of the disciples of Christ and the benefactors of his saving grace. Note the man who was healed and what he did. He was just a beggar — that is the term with which he has gone down into history. A man, a beggar, in rags, hungry, friendless, homeless, penniless, a cripple. Yet we put

him in the Hall of Fame. If he had a friend or two to button-hole or some wires to pull with the crowd at headquarters, perhaps his story would read differently. But we would not wish to read that story.

It was the day after Peter and John had spoken the miraculous words: "Silver and gold have I none; but such as I have give I unto thee; in the name of Jesus Christ of Nazareth rise up and walk." They were arrested and put on trial for this act of mercy. Picture the proceedings. The crowd was there. All the sensational trappings of a court room. Imagine the situation today. It would be a headline story for the newspapers, sensational and conservative.

As it was, there attended the usual rabble — the curious and the morbid. The lovers of the strange and the unusual. Others, of course, were present. Those immediately concerned and vitally connected with the outcome as it effected the future of Christian preaching and righteous healing.

The prisoners are called to the bar of justice. They face the judges. There is a breathless silence. Hush of expectancy. Craning of curious necks. Just at this juncture, without dreaming the tremendous thing he was doing — what man does in such an hour as this? — the man who was healed arose in his place at the back of the court room and walked forward and took his place next to the prisoners. He walked up and took his place beside them. He stood with them, shoulder to shoulder, elbow to elbow.

Well, what of it, you ask? What was the result? You read the story. Perhaps you missed its point. The prisoners were charged to heal no more in the name of Jesus. Suspended judgment. Verdict of acquittal. Seeing the man who was healed standing there, standing on the feet that for forty years had refused to sustain him, what other outcome of the trial could be expected? The God who answers by healed men — he is the true God. The God who manifests himself by medical missions and wilderness hospitals — he is the true God. The God who goes under every sky incarnated in holy men and women — he is the true God indeed.

The man who was healed might have done something else than stand with the men who had helped him. He might have used those strong legs for himself. He might have gone looking for work. He had been unable to work for so long. He might have fled the scene in indifference, pursuing his own selfish course. So many do.

The cured man might have run away because he was afraid of the powers, the authorities, the rulers. He might have feared the judges, Annas, Caiaphas, John and Alexander and the kindred of the high priest, the same before whom Jesus later stood. So many do not declare themselves because of fear. They secretly approve of the Christian dynamic but they are afraid to step out into the open — they are afraid of their social, industrial, political prestige. This is one of the tragedies we face. Men afraid. Afraid of what? Wheels within wheels. The political ring. Business connections. Family relationships. Positions to

maintain. Salaries to earn. Offices to hold down. This explains the unpopularity of burning causes. Prohibition. Child labor. Law Enforcement. Better Housing Conditions. More Stringent Sanitary and Eugenic Enactments. History repeats itself in these and other matters, in every age and in every town, community and municipality.

How glad we should be, as converts, that the man who was cured stayed by and gave his testimony. The trial by the state became a prayer meeting. The hall of justice became the tent of an evangelist. The machinery of the law was transformed into the organization of the class meeting. Peter told how it happened. He asked for the ear of the public: "Be it known unto you and to all." Boldness. Holy boldness. Intoxication. God intoxication. Drunken with power. Flushed with success. A thrill with victory. "Many that heard the word believed and the number was about five thousand." Peter's sermon was how the man was healed. The appealing, convincing, searching, finding, clinching homily was the man himself. The word became flesh and dwelt among men. The creed was transformed into deed. The doctrine took the form of doing. Not much that man did. But enough. *He stood with the preachers.*

Deliberate neutrality is impossible. The neutrals are the enemies of all righteous causes. As a matter of fact they are the enemies of all causes. Inertia is more difficult to fight than hostility. The evils that exist are not the problems of the Christian Church. The problem of the Christian Church are its members who permit evil to exist. In a tug-of-war you have two opposing sides. Two groups of men tightly grasping a rope. They are straining every nerve and muscle to gain a vantage ground. The motionless tree does not pull. It makes no resistance. Therefore it conquers. Inertia here is greater to combat than opposition.

An old English Church has painted on its wall a crude fresco in which Christ and his disciples are represented as pulling against the devil and his cohorts. That is not a picture for the twentieth century. Christ's conflict is not so much with the actual forces of evil as with the moral inertia of the world. The unorganized indifference of the Church members does more harm than the organized unrighteousness of the world.

Nothing so dampens enthusiasm as indifference. "Ridicule kills," says the Frenchman, "but it is not half so fatal as a stony British stare." Victory is won in great conflicts when the neutrals are won. In politics, the candidate is afraid of the wobbler.

The number of people who will do right at all costs and wrong at all hazards is not the majority of the population of the country. Christ's party and the party of the opposition are both comparatively small, but in the nature of things, negative forces gain while positive forces lose by neutrality. The man who wants something wants everybody to say "Yes" to his demand, but his opponent does not want so much that people say "No" as he does not want them to say "Yes." The refusal to say "Yes" for practical purposes amounts to saying "No."



The Christian is positive. He follows Jesus Christ and votes for Jesus Christ. The anti-Christians, those who actually hate the Master, are not numerous, but they are strong by virtue of the weakness of those who profess the Lord but who are careless in their discipleship. One of the great forces really antagonistic to Christianity is the number of people who would be horrified to be told that they were numbered with the goats and not the sheep. They are desirous of being regarded as righteous living, decent men and women, but they do nothing to make the public

regard them as such. The tree is judged by its fruit.

A professor in one of our colleges said that the difficulty of his student days was intellectual but the difficulty of the students to whom he lectures is not intellectual, but spiritual. No, the vast majority which claim to be neutral and who swell the world with evil are not laboring under mental difficulties. They face moral weakness as their problem. Moral weakness arises from indolence, thoughtlessness, selfishness, pride, cowardice, worldliness. The refusal to commit oneself is the great refusal.

## The Upholding Power of God

*Morning, Jan. 18, Second Sunday After Epiphany.*

**The Rev. Ansley C. Moore, Presbyterian Church, McDonough, Georgia.**

*"As an eagle . . . so the Lord." Deut. 32:11-12.*

Among animals of the forest the lion is king of beasts. Among birds the eagle is king. Of the many kinds of eagles, all of which belong to the hawk or falcon family, the bald eagle has been adopted as the national emblem of the United States. This eagle gets its name from the whiteness of its head and neck, but it is not bald. The length of the bald eagle is 33 inches for the male, and 35.5 inches for the female, with a wing spread of over 80 inches. The bald eagle lives chiefly on dead fish found along the shores and on fish which they force the American Osprey, or fish-hawk, to surrender. "Pathetic tales are told of the fish-hawk winging home to its young with a hard-earned fish in its talons, only to be intercepted by a lying-in-wait robber baron and forced to drop its fish, perhaps in sight and hearing of its hungry young screaming for supper." Some lovers of birds have regretted that such a homely, greedy, lazy robber should have been selected as the emblem of our land.

Yet the eagle is a noble bird. Even when it is in flight it can be distinguished from the other birds by its "slow and powerful wing strokes." The eagle has a prominent place in literature. Smollet speaks of the spirit of Independence as "lord of the lion heart and eagle eye." Milton wrote: "Methinks I see a noble and puissant nation as an eagle mewing her mighty youth and kindling her undazzled eyes at the full mid-day beam." Juvenal's striking metaphor is: "On eagles' wings immortal scandals fly." And Tennyson so graphically wrote of the eagle:

He clasps the crag with hooked hands;  
Close to the sun in lonely lands,  
Ring'd with the azure world, he stands.

The wrinkled sea beneath him crawls;  
He watches from his mountain walls,  
And like a thunderbolt he falls.

The eleventh and the twelfth verses of the 32nd chapter of Deuteronomy are: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings taketh them, beareth them on her wings, so the Lord . . ." etc. For a long time

ornithologists thought that Moses was mistaken in what he says here about eagles, but after long and difficult study it has been found that Moses was right. Eagles build their nests far up on the craggy cliffs out of reach and often out of sight, so it was most difficult to verify the truth of the amazing thing of which Moses speaks here in our text. Here is what he has reference to:

The eagle builds her nest on a ledge, often high up on some precipice. There she lays her eggs and hatches her young, and feeds them until they are just large enough to fly. I remember hearing the Rev. J. E. Hannah tell how, wise bird that she is, knowing that they will never fly so long as they cling to their nest, when they are the right age and size, the old mother bird comes and "stirreth up her nest," that is, she scatters the nest — breaks it up. Then fluttering over her young, she gets one of them to the edge of the cliff where there is a sheer drop oftentimes a thousand feet to the water below. With one sweep of her wing she brushes that tiny, helpless eaglet of hers off the ledge and allows it to hurl pell-mell, head-over-heels hundreds of feet down. The mother watches her babe fall; then like a bolt out of the sky the old mother drops straight down beneath her frightened, screaming young, spreads her broad wings, allows it to fall upon her strong back and rest there as she flies — thereby giving it the suggestion of flying. Back to the dizzy height of the ledge she goes with her young, and placing it again on the edge, she brushes it off. This is repeated with each one until her brood learns to soar into the heavens far out of reach of enemy hands.

Just as the mother eagle upholds with her mighty pinions her frightened young, so the Lord upholds by His power every child of His. "As an eagle . . . so the Lord." Thinking now of the mother eagle as she upholds her young with her wings, I am thinking of the upholding power of God, our great Father Who sets the stars on their courses, and Who holds the universe in His Hand. It is the upholding sustaining power of such an One as that of which we are speaking. He delights to uphold every child of His in all the vicissitudes of life.

I. God delights to uphold by His power a child of His who faces a great temptation. In my medita-

tions my mind frequently goes back to Judas Iscariot. I see him facing the great temptation of selling his Master. I think of Jesus as He quietly went on teaching the disciples, including Judas, trying always to win Judas to Himself, trying to uphold him as he faced this particular temptation. Even on the very night Judas betrayed Him, Jesus made another effort to sustain Judas and uphold him in his time of temptation. In a last great effort to win Judas and uphold him, Jesus stooped down and tenderly washed the feet of the one who was all but in the act of bringing about His immediate death. Jesus would have delighted to have upheld by His power this one who was about to fall headlong into sin and shame. But Judas would not be upheld. He was determined to fall.

It is always true of God that He delights to uphold one of His own who faces temptation. Paul had learned this abiding truth, so he wrote to the Corinthian Christians: "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The inquiring mind asks, how God upholds one in time of temptation. He has many ways of working. He upholds only the one who looks to Him for strength. Notice, "only the one who looks to Him for strength." That does not mean that we can walk straight into temptation and have Him halt us without our ever thinking of Him. Rather as we face temptation, we have to pause, and look up. That pause is God's chance. That pause may last one-thousandth of a second, long enough to think upward. But that is enough for God. How does He uphold one in time of temptation?

II. God delights to uphold by His power a child of His who faces a great defeat. Recently the newspapers carried the story of a young lady in a distant city who committed suicide. She left a note to her mother saying that she was considered successful and happy, but that she was defeated inwardly, and did not have the courage to go on with life. It is to such a one that God delights to come and say, "Come unto me." Whittier knew the truth of this when he wrote:

... and if my heart and flesh are weak  
To bear an untried pain,  
Thy bruised reed He will not break,  
But strengthen and sustain.

The greatest of all defeats is an inward defeat. Many men have conquered empires, but within they were defeated. Sin had ravaged their lives and they stood condemned, defeated at the judgment bar of their own consciences. It is said that Napoleon conquered everything in the world but himself. When we feel defeated, we ought to make the cry of the Psalmist the prayer of our hearts: "Uphold me according to thy word that I may live."

I can well imagine that Simon Peter felt a terrible sense of defeat gripping his heart as the cold waves closed about his head when he tried to walk

to the Master across the water. The prayer born in his defeated breast was, "Lord, save me." "And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith." It is true that God delights to stretch forth His hand and uphold a child of His who faces a great defeat. David truly said, "The Lord upholdeth all that fall, and raiseth up all those that be bowed down."

III. God delights to uphold by His power a child of His who faces a great decision. William Cullen Bryant stood just at sunset one evening looking into the skies. His eye fell upon a waterfowl winging its way far up in the heavens. The sight wrote a lesson upon his heart, and he wrote:

He who, from zone to zone,  
Guides through the boundless sky thy certain  
flight,  
In the long way that I must tread alone  
Will lead my steps aright.

As we face the great decisions of our lives, we may know that the same power which guides that waterfowl through the pathless heavens will lead us in our decisions.

Again the inquirer asks, how? God never works in a monotonous way. He is always forever changing His methods. Sometimes He brings the child of His to a decision by eliminating, when the time for a decision comes, all of the possibilities but one.

IV. God delights to uphold by His power a child of His who faces a great sadness. Not long ago I stood out under the trees with a man who had just lost his mate. With a face wet with tears of loneliness, and with a heart throbbing and aching with grief, he kept asking me, "Why, why did God have to take her away from me?" He would become more calm, telling me of their companionship and of their romance. The tragedy of it would again seize his heart, and he would cry: "Why did God take her from my side?"

A few days later I sat down opposite a woman who had just lost her mate. Her eyes were swollen and bloodshot from weeping. Her hand and her voice trembled. She too told me of the tenderness of their courtship and their love for one another. She spoke of every little thing he did and said the hours preceding his untimely death. Then a wave of grief would sweep over her heart, and she would ask, "Why was such a good man, such a useful man taken? And why should he be taken when we were so happy together?"

The minister needs divine words in such a time as this. He can but assure that God delights to uphold by His power a child of His who faces a great sadness. How does He do it? Time is a great healer. He causes time to dim the pain. He sends hope which springs eternal in the human breast to look for a new day in a new land. He sends interests to absorb one's attention and to make the moments fly. O I don't mean to say that one ever forgets. One doesn't. But God upholds and makes possible the onward way. As an eagle lifts her young upon her back, so the Lord upholds His own in a time of sadness.

V. God delights to uphold by His power a



child of His who faces Life. I am thinking now of youth. As youth sets out upon the pilgrimage of life, he must encounter the rapids, the eddies, the sand bars, the whirl pools, the swift moving tides which are so likely to sweep his feet from beneath him. The discipline of life necessitates pitfalls. Hence the grave necessity of taking that wee bundle of life and dedicating it to the Lord at the beginning of its road. If a babe is dedicated in the arms of its parents to God, a long stride is taken toward having it upheld by the mighty arm of God.

## Rain-or-Shine Christians

*Evening, Jan. 18, Second Sunday After Epiphany.*

The Rev. L. E. Snyder, Columbus, Ohio.

*"But I wholly followed the Lord my God." Joshua 14:8.*

A-make-the-reader-sit-up-and-take-notice story, that appeared recently in the *Saturday Evening Post*, is "Gilroy and Son." In that thrilling narrative we have two forceful characters: the head of the house of Gilroy, a square-shouldered, tow-headed, blue-eyed, six-feet-two man, and the son, a shorter, twenty-six-year-old edition of his father.

In this thrilling story father and son are pictured in a restless-ocean setting. They are deep-sea divers, men who love the slow regular puff of the hand pump and the pressure of the greenish water. In this exciting drama of the sea, struggle, suspense, and the shadow of death cast a spell over Mr. Reader. There is no escape from the drama until the afternoon sun blazes through a port hole and makes a white spot on the white bulkhead of the "Almorac's" tiny sick bay. And why not?

The answer is simple: Father and son are Rain-or-Shine Divers. Wind and sea cannot hold them back. Again and again, exhausted and trembling from head to foot, they keep on fighting the forces of the treacherous deep.

We love to read fiction stories of struggle and courage. The main characters make unforgettable impressions on us; their sorrows become our sorrows, their joys our joys. In fact, fiction characters are often as real to us as next-door neighbors.

Now if imaginary people thrill us and win our sympathy and admiration, what about men and women who are flesh and blood, like ourselves? To state your answer, there is greater interest in real people than in those men and women whom we meet on the pages of a magazine. Rain-or-shine Christians, as we see them struggle on the stage of life, give us more thrills and surprises than Rain-or-Shine Divers.

### Stephen, Full of Faith and Power

That great southern minister of the Gospel, Clovis G. Chappell, says of Stephen, a charming character, "Where Stephen went, things happened. Changes took place . . . This young saint was full of moral dynamite. He was a spiritual tornado. He swept things before him with an irresistible force."

God speaking through Isaiah said to Israel: "But thou, Israel, art my servant . . . Fear thou not; for I am with thee: for I am thy God: I will strengthen thee; yea, I will help thee; yea, *I will uphold thee* with the right hand of my righteousness." As an eagle lifteth her young upon her back, so the Lord upholds His own children as they face life.

In all of the uncertainties of life may we know something of the upholding power of God who delights to uphold all of His children who face tomorrow with a feeling of dependence upon Him.

Stephen! Full of faith and power. A rain-or-shine Christian. No wonder that the members of the Church in Jerusalem chose Stephen to be President of the Church Council. Every member, in fact, was attracted to the young saint who was full of moral dynamite. On election day every member cast his vote for Stephen who was full of faith and power and who did great wonders among the people.

Hurlbut's story of the Bible gives us a brief picture of this rain-or-shine Christian. "But Stephen did more than to look after the needy ones. He began to preach the gospel of Christ; and to preach with such power as made every one who heard him feel the truth. Stephen saw, before any other man in the church saw, that the gospel of Christ was not for Jews only, but for all men; that all men might be saved if they would believe in Jesus; and this great truth Stephen began to preach with all power."

The brief picture from Hurlbut's story impresses us, but the last scene of Stephen's life does more than that. It grips our hearts.

The Jews are very angry in this final scene. They narrow their eyes upon Stephen, eyes that are aflame with hatred and scorn. But Stephen, like a soldier or hero of high courage, kept facing the fire that burned hotter each minute. Hear him: "You are a people with hard hearts and stiff necks, who will not obey the words of God and his Spirit." Each word meant another stone in the hands of his enemies. But hear him again: "As your fathers did, so you do also. Your fathers killed the prophets whom God sent to them; and you have slain Jesus, the Righteous One."

And then the end came. Angry leaders carry him beyond the walls of the city. Stones fly as thickly as bullets. The shining face becomes bruised and blood-stained. A few minutes later his body, battered and broken, lies very still. So we proudly say of him, a rain-or-shine Christian.

### Luther, the Light of the Reformation

Henry Watterson, one of the most brilliant of American journalists of a past decade, always paused in his famous, classical lecture in order to emphasize the following sentence:

"The only explanation for Abraham Lincoln is—God."

Surely, the great journalist arrived at his explanation of the rail-splitter president after he had followed the Martyr from the cradle to the grave.

As Mr. Watterson noted the fruits of Lincoln's life no other explanation seemed plausible.

The historical traveler, likewise, as he walks with the heroic Luther from the cradle to the grave must say in the phraseology of the former editor:

"The only explanation for Martin Luther is — God."

Luther was a rain-or-shine Christian. He let his light shine before men; they saw his good works; they glorified, therefore, the Father in heaven. Of the Reformation of the sixteenth century Luther was, indeed, the Light.

On the eve of October 31, 1517, Luther tacked to Castle Church of Old Wittenberg ninety-five theses. How brave an action! What a light! Everywhere the theses were talked about. In far-off London, dark and foggy on the banks of the Thames, groups discussed them. In Copenhagen, distinguished for its literature and art, neighbors hustled up and down the streets with the latest news. Even in Jerusalem, that ancient seat of religion, men and women paused at their work to talk over the ninety-five theses of the Monk of Wittenberg.

After light dawned for Luther there was only one unailing standard in life — the Bible. This high standard was always in plain view of the Reformer. It was before him when he nailed the ninety-five theses to the old church door at Wittenberg; it was before him in 1529 when he gave to priests and people the five pearls on a chain of gold, the Catechism; it was before him when he opposed John Tetzel for the sale of indulgences. At Wittenberg or at Rome, in the pulpit or down in the market-place, there was only one infallible guide for life, and that guide was God's Word.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Surely the giant Reformer was a rain-or-sunshine Christian. When asked to recant or die at the Diet of Worms he startled the world with his courageous answer. Hear his immortal reply: "Here I stand; I cannot do otherwise; God help me."

#### The Man With the Big Wheelbarrow

If you happen to live on the north side of Columbus, Ohio, out near the state university, you will have heard about the man with the big wheelbarrow, Jacob C. Schlegel, whom his friends call "Red." In working Mr. Schlegel gives one the impression of a human steam engine. On the coldest days of winter, on the warmest days of summer, people who live on the north side will

often see a large pile of coal, a big wheelbarrow, and a stalwart man, beaming, friendly, and black-cheeked. At seven o'clock in the morning his day begins, but no definite hour marks its end. Even as late as the hour of ten, one may see a burning lantern on the side of the curb and hear the rumble of load after load of coal as it tumbles into the cellar of a satisfied customer. In fact, since "Red" is the son of a blacksmith, the words of the people's poet, Longfellow, sound the right note:

"Toiling — rejoicing — sorrowing,  
Onward through life he goes;  
Each morning sees some task begin,  
Each evening sees it close;  
Something attempted, something done,  
Has earned a night's repose."

There are so many things that the feature writer might mention about this toiling, rejoicing man who earns his night's repose by wheeling coal but we are interested now in rain-or-shine Christians. So let's repeat what he said to a friend over on Tenth Avenue on a rainy morning. "My religion gives me the strength to keep going," he said, a serious look on his face. "I'm helping to keep folks warm, and God is good to me. I give him out of thankfulness ten per cent of all I make. And the more I give to Him the more he gives to me. In 1913 I wheeled 150 tons of coal. In 1929 I wheeled over 5,000 tons of coal. My earnings that year reached the three-thousand-dollar mark."

Surely, there's beauty in a life like that, a rainbow that shines through the coal dust and the rain. That being so, he's not a common coal man, but a merchantman who has found the pearl of great price.

Perhaps many people who have watched Red Schlegel at work do not know the story back of the man with the big wheelbarrow. But all of them have admired his strength, his courage, and his friendliness. Even the gay, young students, co-eds and boy friends alike, stop long enough to say, as large lumps of coal bump on the basement floors of sorority and fraternity houses, "Hello Red."

No life, therefore, need ever be mean and narrow and circumscribed. The full-to-overflowing lives of the rain-or-shine Christians give us that assurance. Like them, let's catch the transforming spirit of the poet, who wrote:

"If Jesus Christ is a man,  
And only a man, I say  
That of all mankind I cleave to Him,  
And to Him will I cleave away."

"If Jesus Christ is a God,  
And the only God, I swear  
I will follow Him through heaven and hell,  
The earth, the sea, and the air."

## God's Unemployment Problem

*Morning, Jan. 25, Third Sunday After Epiphany.*

The Rev. Fred B. Vreeland, Jr., First Baptist Church, Oswego, N. Y.

"Help Wanted." We rarely see that sign these days. This is a day of unemployment. Rich man,

poor man, beggar man, thief, know the day of easy money is past. We are all trying to do something about it. Cities and towns, the state and nation, are striving together to bring about better employment conditions. Our national dilemma suggests a sermon.

Three texts unite their thought to bring us a



pertinent message for the present day. The first from John 5:17 are the words of Jesus, "My Father worketh even unto now, and I work." The second composing the latter part of Acts 1:8 presents to us again the words of Jesus in the Acts record of the great commission. "Ye shall be My witnesses in Jerusalem and Judea, in Samaria, and unto the uttermost parts of the earth." And the third, Paul's words in 1 Cor. 3:9, "for we are laborers together with God" brings to us the summary of our inspiration for our message.

We scarcely need a commentator, a commentary, or a scholar to reveal to us the meaning of these texts. Work is the keynote. Employment is the inspiration. We are informed that God is employed; that Christ is employed, and that man is commissioned to labor together with the Father and the Son as the witness laboring toward the fulfillment of the Kingdom.

God is not unemployed. He worketh even unto now. There certainly is no disposition among the people to doubt the great things God accomplishes. We have heard of His work in the past, of His creation, of the history of His dealings with men, of His finger on the clouds, His hand in the sea, and His thoughts in our thoughts. And, above all, we have heard of how He lived Incarnate in the Son of Mary sharing with humanity its struggle for existence. And we know also of His work today. Perhaps we have missed seeing Him at His work—blind and stupid folks are we; but the demonstrations of the sciences are that He is employed even now as in the past. We do not live in a universe of dead materials long ago created and now left to spin their natural courses. Ours is a universe of vital energy, of power, of life that is eternally becoming. God is very presently active spiritualizing His universe through us. God is at work, Christ is at work with the hearts of men. Divinity is laboring in the task of recreating materialistic, selfish, windblown, sinfilled lives into spiritualized individuals. "My Father worketh even unto now, and I work."

But this does not complete the cycle of God's plans. Long ago in historic Palestine, speaking to a small group, with Ascension Day just around the corner, Jesus commissioned these candidates for Kingdom building to His task. He gave them employment. "Ye shall be my witnesses in Jerusalem and Judea, in Samaria, and unto the uttermost parts of the earth." Did man e'er receive a bigger job? Dare we talk of unemployment? This was and is the job for the ages. No five-day week here. No part-time job. No eight-hour day. There are no limitations placed upon this call to service. And man need not fear that he will be "laid off." God has commissioned each of us who claim to be disciples of His Son. The task is world-wide, the employment is permanent. Our job, our position, our profession, our duty is witnessing.

What a word is witnessing in Christian history? Christianity has advanced through the disciples' labors and efforts in fulfilling the task of witnessing.

The battle of the ages has been the struggle to lift the cross above the press of paganism, the tumult of cults, the crushing force of materialism. The labor of the years has been the work of keeping the light of truth upon the cross in the darkness of medievalism and the reactionary tendencies of the race. This all that He might be lifted up and all men drawn unto Him. A job, employment, work, labor, can you think of greater?

We are encompassed about by a cloud of witnesses. Peter and Paul, Huss and Hubmaier, Luther and Calvin, Wyclif and Wesley, Carey and Livingston, Judson and Moody, "they come, they come, the hosts of the Lord with the cross of the Lord before them." They labored that men might be free. And man has moved forward on the fruits of their labors.

"They climbed the steep ascent of heaven  
Through peril, toil, and pain.  
O God, to us may grace be given,  
To follow in their train."

Earth's greatest epic is the story of the work of the disciples of Jesus, those employed of God, to build His Kingdom. Would the story were a brighter one. Though it is earth's greatest epic, it is not crowned with success. God has His unemployment problem. His sign is still out o'er all the earth, "HELP WANTED." The fields are white unto the harvest, but the laborers are few. Nationally, the economic conditions do not allow that all be employed. The "Help Wanted" signs have been taken in by our manufacturers and employers everywhere. Long since have they become dusty. But with God conditions are reversed. There is still room for all.

We have learned how to heap up mountains, how to change the courses of rivers, how to wrench continents apart, how to drain seas, how to build a city in a day. If God should need our help to further His material creation the employment problem would speedily be eliminated. But that is not where He needs workers. His urgent need is for laborers in the spiritual task of making over human nature. It is a bigger, a harder task than heaping up mountains, draining rivers, or building airships. It is the task He cannot do without our assistance. In us, and through us, He must work, must continue to be Incarnate, or the world shall know Him not. "Ye shall be my witnesses."

God's unemployment problem is not how to find hours enough that we may all have work but to find laborers to fill the hours for Kingdom service. Usually the ratio is about one hour for God and 167 for self. There are not many of us who may truthfully say with Paul that "we are laborers together with God." Our living and working with God is oft so negligible it is of no consequence.

But think how freighted with possibilities is this matter of working together with God! We may scarcely conceive of its ultimate possibilities but from the results of the limited application accruing from the witnessing of but a portion of His disciples throughout the ages, we may see the thrilling possi-

bilities when more of us shall be awakened to the challenge. We shall not live with God 'til we learn to labor with Him. He sent Jesus to show us what this means.

Jesus pioneered a new and living way. He threw open a home to the race. He opened up new qualities of life. He led men to new regions of power. He crossed old frontiers. He broke down ancient barriers and taboos. He cut asunder social, moral, economic, and religious fetters. He set man free. But He still remains far ahead in the unconquered waste places of life. The paths are choked with the underbrush and tangle of social deceptions and inconsistencies, of racial prejudice and

snobbishness, of religious taboos and impedimenta, of economic dishonesty and cruelty. Is there a problem of unemployment? It is on God's side, not on man's.

How few there are who will arm themselves with the weapons of God and will go in to tackle these primeval and virgin problems of humanity that are still with us. They separate us from Christ. There is only one way to make the path clear. We must labor to eliminate those things from life which are not Christlike and which hinder the bringing in of His Kingdom. This is our job. What shall our answer be? God calls, "Help Wanted." Are we ready to answer, "here am I, use me?"

## The Whip of God

*Evening, Jan. 25, Third Sunday After Epiphany.*

The Rev. Ernest H. Shanks, Ph.D., First Baptist Church, Fallon, Nevada.

*"As many as I love, I rebuke and chasten: Be zealous therefore, and repent." Rev. 3:19. Scripture Lesson: John 2:13-25.*

Many talk of God's love in such a way as to lead one to believe they think of Him as a childish old man, doddering about among his creatures. An old saying, "Love is blind," may be seriously questioned. Silly, sensuous love may be blind; but not a love that is God-like, high, pure and spiritual. True love, while cognizant of the imperfections, turns its attention to consideration of the virtues. The love of God does not close his eyes to the sinner's sins. Love does not condone wickedness. God cannot pass by iniquity as if it did not exist. His love offers a remedy for sin and has every just right to expect the sinner's acceptance.

The Almighty is not governed by caprice. He is not controlled by whims or fancies. He is not a creature of circumstances. His plan for the universe goes through on time and according to his purpose. Jehovah God is autocratic. He has every right to be. But his authority rests on justice, and all his acts are tempered with mercy. His sovereignty does not make him a cruel monster, nor is He a great, boasting giant with a monstrous cudgel belaboring his victims. His reign is the autocracy of love. There is a slightest similitude in the gentle tyranny of mother's love. How she swayed us, sometimes chastized us, and loved us through all.

### In Wrath Remembering Mercy

What punishments men have brought on themselves. Sin has its own rewards of sorrow. The fool despises correction and refuses instruction. Disobedience brings men under the lash of the taskmaster, and the slaves to sin are forced to make brick without draw. God looks on his erring creatures and leads them out of their Egypt by a mighty deliverance.

Sometimes it takes a lot of chastisement to bring men to see and understand the loving purposes of God. "Jacob have I loved." "When Israel was a child, I loved him." But wilful, headstrong, selfish Jacob was to undergo serious wrestling before he could be fitted for the blessing of Israel. Many a man cannot have fellowship with God until his "hip is out of joint." The "rebuke" and the "chastisement" of love bring the fruit of peaceful righteousness in those who are rightly exercised by them.

Jesus took up the small bit of wrapping twine from the temple floor, and using it as a whip lash, made it hiss and snap over the heads of the profaners of the temple court, until frightened they ran pell-mell from the place. It was not the length and weight of the lash so much as the rebuke of Jesus falling on their guilty consciences. It is doubtful if that lash touched a single back, but it stung like a Roman whip in the hands of the "lieter," as it was wielded by the Son of God.

But God does not lay on the lash for the sake of inflicting punishment by the sting. "In wrath He remembers mercy." The heaviest blows fell on his own shoulders. "The chastisement of our peace was upon Him." It is "by His stripes we are healed." In the "suffering Saviour," we see the meaning of the awfulness of sin, and find its remedy. Our God is merciful, and while He corrects, rebukes and lays on the whip, it is with love and never in wrath for those whom He loves, and who in turn love Him.

### The Chastening Love

The writer to the Hebrews, quoting from the Proverbs, says: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. (Heb. 12:5, 6.) God assumes the right of fatherhood to bring his children up in the way of righteousness.

Not all suffering is chastisement from God. Much pain and sickness, as well as most heartaches, come from the ways of sin, as a reward for



transgression of the laws of well-being. God turns the ills of life into blessings for the repentant soul, and many a man, born blind, glorifies God for his miraculous sight. "No chastisement for the present seemeth to be joyous." Nor should it be considered as "the blows of fate." God is not to be charged with the sufferings of humanity which are the outgrowth of disobedience. But his correction always yields the fruit of righteousness to those who are rightly exercised by it. The orchardist prunes the tree for the sake of the fruit. The surgeon lets in the probe to release the poison and purges the wound that it may heal. Many a time the sting of the whip recalls the wandering child, and turns his steps into the way of peace. God's rebuke keeps back the lie that would have escaped the lips. The constraint of his love holds the hand from the sinful deed. The "check" on one's purpose stays the feet that might have slipped.

### Laodiceans of This Age

Those Christians at Laodicea were much like the Christians of our own days. What a list of things they counted for their blessings. They knew themselves to be "rich, increased in goods and having need of nothing." They were wealthy beyond estimate. Their city of white marble. Their wonderfully beautiful location. Their supply of cold water from the mountains, coming down from the eternal snows, and quenching the thirst of the multitudes. No wonder Jesus said, "I would that you were cold." A few miles across the plain there were the hot mineral springs for the healing of the sicknesses of the people—hot medicinal springs. No wonder Jesus said, "I would that you were hot"—healing, blessing, purging humanity. But they were neither cold or hot. They were "lukewarm," useless, nauseous, disgustingly lukewarm.

What a list of needs Jesus puts down for them, and of which they did not seem to know. They were in real poverty amid their wealth. They were

naked and blinded to their shameful condition, and not realizing their wretchedness. He had even been shut out of their hearts. He had not been a partner with them in their joys and sorrows; in their purposes, ambitions and daily life. It was because He loved them so that He would not let them go. "As many as I love, I rebuke, and chasten."

### I LOVED THEE SO

Once ye wished to walk alone  
In a path where, had ye gone,  
Ye would have fallen, unawares,  
Into danger, and hurtful snares,  
Spoiling all thy happy years,  
If I have not loved thee so,  
I would have let thee go.

Once ye wished to undertake  
A task ye could not, for my sake,  
I knew ye could not succeed,  
E'en though it were a worthy deed —  
One for which there was great need.  
If I had not loved thee so,  
I would have let thee go.

Once ye prayed that ye might be  
What I ne'er had planned for thee;  
Honor ye could not attain;  
A thing that ye would seek in vain,  
Filling all thy life with pain.  
If I had not loved thee so,  
I would have let thee go.

Once ye failed me. When hard pressed  
Thy courage failed. Thy soul distressed  
Turned to me, as if to blame  
Me for failure: and in thy shame  
Ye forgot whence thy strength came.  
If I had not loved thee so,  
I would have let thee go.

Once ye felt that ye could stand  
Any stress my love would send.  
In a moment came a test;  
When my name should be confessed,  
Ye denied thy Lord's behest.  
If I had not loved thee so,  
I would have let thee go.

Still my love I will commend,  
And I will love thee to the end.  
Child of faith! Look up above!  
Trust me! I will faithful prove.  
Naught can take thee from my love.  
And because I love thee so,  
I will never let thee go.

— E. H. S., *Poem written for sermon,*  
"The Whip of God."

## Illustrations

THE REV. WILLIAM J. HART, D.D.

### NEW YEAR RESOLUTIONS BY A BUSINESS MAN

2 Chron. 10:6. "What counsel give ye me?"

Writing as a business man for business men, B. C. Forbes has packed into his volume, "How to Get the Most Out of Business," much sound philosophy concerning useful living. The closing chapter, under "I Resolve," has fifty New Year resolutions; and the author suggests that among them the reader may see some which he will "pick out and adopt." Certainly many of them may be used profitably by others, as well as

by men in business. Here are a few of large practical value:

1. To strive to contribute something to the world, its work and the people in it.
2. To bestir myself more energetically to achieve, and to fret less about reward.
3. To adhere, the best I can, to the Golden Rule, both in business and social life.
4. To go about my activities with greater cheerfulness.
5. To be a good teamworker.
6. To form a more definite, clear-cut purpose in life.

7. To push forward more painstakingly, perseveringly and conscientiously to its realization.
8. To look up at the heavens oftener.
9. To take a longer-range view of life and living.
10. To notice the bright stars more and the dark clouds less.
11. To sit down, all by myself, and take a personal stock-taking once a month.
12. To face facts candidly and unflinchingly.
13. To bestow more thought on my duties of citizenship.
14. To take more pains to be the real thing and at less pains to seem the real thing.
15. To revise my reading with a view to making it count more.

When the reader has gone through this list of fifteen, he will doubtless desire to turn to the volume and read the whole fifty. A splendid Christian spirit shows itself in the last one of the entire number:

16. To make humility and simplicity so much a part of myself that I shall become as a child, as one of those of whom the Master declared, "For of such is the Kingdom of Heaven."

Such resolutions are good not simply for New Year's Day, but also for any day of the entire year. Brief and pointed, any of them can be easily committed to memory. Bishop J. H. Vincent used to keep a little note book, which he carried in his vest pocket, and when he found something of a practical nature like these resolutions he would write it down at once, and then carry it with him until he had it stored in memory. This practice he sometimes commended to his hearers at those Sunday evening vesper services at Chautauqua Assembly where great multitudes listened to him with reverent delight.

## OUR AIM

Psa. 16:8. "I have set the Lord always before me."

The brilliant Marie Bashkirtseff wrote in her diary: "It is the New Year. At the theater, precisely at midnight, watch in hand, I wished my wish in a single word, intoxicating, whether it be written or spoken—Fame!" What an empty wish was that with which to start a new year of life! She attained fame of a sort, but what does she think of it now?

If you were equally honest, what wish would you express in a word, watch in hand, at midnight on December 31? Would it be "Money?" Would it be "Ease?" Would it be "Pleasure?" Would it be "Power?" What would it be?

If David were making the wish, we know what his one word would be—"God!" He set the Lord always before him as his one goal, his one absorbing desire. To have God, all of God, ever more and more of God—that was the height of his ambition, the depth of his longing.

That is the one aim that is sure of success.—*Dr. Amos R. Wells.*

## COURAGEOUS CRIPPLES

Psa. 27:14. "Be of good courage."

Everyday heroism—the silent, uncomplaining kind that seldom wins public recognition—came to light some months ago when special exercises were held at a public school in an eastern city for the purpose of awarding prizes and certificates of achievement to courageous cripples.

One young man in his early twenties, crippled by infantile paralysis ever since infancy and obliged to use two crutches, borrowed money, came to the city, and learned to be a monotype operator. During the past year he has paid back the loan, and become entirely self-supporting. Another victim of infantile paralysis learned to be a switchboard operator while he was still a lad in his teens, and is now the proprietor of a small electrical store with two men working for him.

One of the prize winners had his right hand amputated in a machinery accident several years ago. Undaunted, he set himself to learn welding with his left hand, and now holds a responsible position with a refining and smelting company. Helen Bennett, one of the young women in the group, was badly crippled by a fall in early childhood. Nevertheless, she set resolutely to work to learn bookkeeping, and during her odd moments at night she helps support her family by doing dressmaking. Edward Corcoran, a victim of arthritis, supports his wife and two children as night watchman in a factory.

Governor Roosevelt of New York, himself a cripple and long a sufferer from infantile paralysis, awarded prizes to these plucky young men and women, and commended them for their courage and grit in the face of apparently overwhelming obstacles.—*The Classmate.*

## SINKING SHAFTS OF TRUST

2 Cor. 12:9. "My grace is sufficient for thee."

Thousands of feet below the surface of the earth are immense reservoirs of oil, stored up energy of the sun. It contains untold power when brought to the surface and used aright; but for ages men knew nothing about it and never tapped the wells.

The power to bear triumphantly the heaviest burdens lies deep down in your soul and, if you keep in touch with him, God never lets the well run dry. But you must sink a shaft of loving trust if you care to have the strength which he has provided.—*F. G. Budlong.*

## CALM AND UNAFAID

Heb. 11:8. "By faith."

In "Ten Weeks with Chinese Bandits," Dr. Harvey J. Howard, Professor at the Peking Union Medical College, relates this experience: He was told by the bandits that he was to be shot within a few minutes. He writes, "My tongue began to swell and my mouth to get dry. This thirst rapidly became worse until my tongue clove to the roof of my mouth, and I could scarcely get my breath. The thirst was choking me. I felt dizzy. I was in a terrible state of fear; I was going to die like a



coward. That thought 'to die like a coward' was more than I could bear, but I felt perfectly helpless. However, I had strength enough left to pray, and this was the prayer that went up from my agonized soul, 'My Lord, have mercy on me, and give me strength for this trial. Take away all fear; and if I have to die, let me die like a man.' Instantly my thirst began to disappear. In less than a minute it was entirely gone, and soon I felt perfectly calm and unafraid. The memory of this experience sustained me to the very end of my captivity."—*From Literary Digest.*

### "LOST NOTHING BUT MONEY"

Phil. 3:13. "Forgetting those things which are behind."

One man expressed himself rather well when a friend called to condole with him over unpleasant losses in the market. "I've lost nothing but money."—*C. B. Kelland.*

### LIFE'S STARTING POINT

Ezek. 47:22. "Born."

"To what particular factor do you attribute your success?" was the question which a reporter asked George Eastman, of Rochester, New York, on his 75th birthday.

"There was a lengthy pause," said a Rochester newspaper, "in which Mr. Eastman seemed to be considering a number of things. Then a boyish grin lighted up his face.

"Well, I suppose the most important factor was being born," he said.

### NOURISHERS OF BEAUTY IN THE SOUL

Ezek. 47:12. "It shall bring forth new fruit."

As I write I am in New York. The day has been spent under the guidance of the wife of a young lawyer in the heart of New York. One outstanding thing has impressed me as under her guidance we have gone from place to place. She has taken us to scenes of beauty. A famous new building as artistic in construction as it is efficient in operation; a lofty tower from whose highest point one gets the greatest view of the American metropolis one can get and which sends the mind with sure swiftness to Frank Mason North's hymn, "Where cross the crowded ways of life;" a great library where I saw hundreds of men and women, age and youth, toiling in isolation and stimulating quiet over the words that abide in living books; a select art gallery where emotion arises to strengthen fresh resolve as one feels the creative force of pure beauty; and at the close of a glorious day a solemn majestic cathedral, as impressive for new America as those of the Old World are for Europe. These places she knew. These places she loved. To her these were great. Upon these things her soul fed. What allies she has to strengthen and quicken her inner life when courage ebbs and life loses its glow! Through what diverse channels can God reach the life of one who is so in tune with these "elect interpreters of God to man."—*Prof. A. E. Leslie, in Zion's Herald.*

### FELL AS A MIGHTY TREE

Heb. 11:4. "Being dead yet speaketh."

The eighth Duke of Argyll, noted both as a statesman and a scientist, was a man of sterling qualities. He is pleasantly mentioned in the memoirs of his distinguished daughter, Lady Frances Balfour, who compared his passing to the crash of great forest trees in the North of Scotland when the blasts sweep in from the Atlantic. So much was he a part of her life, and also of the various movements of his day, that she used a striking picture to portray his translation from earthly scenes, as she said:

"As the morning dawned on those nights of ink storm, we have gone out to see which well-known tree and great landmark had fallen. One such I remember, a giant silver fir, and as it crashed its splendid length on the hillside, it tore up not only its age-long roots, but part of the mountain-side."—*Quoted from "Ne Obliviscaris: Dinna Forget."*

### HOME DEFINED IN TWENTY-FIVE WORDS

Acts 21:6. "And they returned home again."

For the best definition of "Home," Miss F. Luena Williams, Massachusetts teacher, won a \$250 prize offered by National Realtors. Her twenty-five word definition: "Home is a domestic sanctuary — wrought out of desire; built into memory — where kindred bonds unite the family in sharing labors, leisure, joy and sorrows."—*The Christian Herald.*

### A NEW DAY

2 Kings 7:9. "This day."

A new-born day! Oh, may I not  
Leave on its shining page one blot  
To mar its whiteness; may no tear  
Of pity for myself appear  
Upon it, or one low desire;  
But ever turning love's flame higher  
Within my breast, may I speak words  
That lift the soul — like bright-winged  
birds —  
And send them unto skies of blue;  
May all my thoughts be pure and true,  
And everything I do today  
Be done unselfishly; oh, may  
I just forget myself and be  
Helpful and kind, and try to see  
The good that is in everything,  
And cause some weary heart to sing;  
May I return the page tonight  
To God — unspotted, clean and white.

— *Virginia Eaton in the "Columbus Dispatch."*

### BE YOURSELF

Ezra 10:4. "Arise; for this matter belongeth unto thee."

Be yourself —  
God made but one of you,  
Keep to his plan.  
Don't stoop to subterfuge  
Or petty sham.  
Look out upon the world  
With clear-eyed honesty,  
And open mind.  
Respect yourself!

Be yourself —  
Cling to the best in you,  
Keep to your place.  
Don't minimize your worth  
By dull comparison;  
Be strong of heart,  
Will to do right,  
God's pattern hold.  
Be yourself!

— *Laura Caroline Fierz.*

## SAVED BY HEARING SANKEY SING

Ezek. 18:21. "But if a wicked man gives up all his sinful practices to follow all my orders and to do that which is right and honest, he shall live — he shall not die" (Moffatt).

Writing in the *Christian Endeavor World* on the hymn which begins, "Sowing the seed by the daylight fair," Dr. Amos R. Wells related this incident: "This was the hymn that saved W. O. Lattimore, a man who had learned to drink in the army, and who found himself in the winter of 1876 a miserable drunkard, separated from his wife and child, stumbling by mistake, half intoxicated, into Moody's Tabernacle in Chicago. When he discovered his mistake he was about to go out, but Mr. Sankey's voice held him. He was singing this hymn:

"Sowing the seed of a lingering pain,  
Sowing the seed of a maddened brain,  
Sowing the seed of a tarnished name,  
Sowing the seed of eternal shame:  
O, what shall the harvest be?"

"Those words followed Lattimore even to the saloon, brought him back to the Tabernacle, and finally led to his conversion. He was re-united to his family, became an efficient laborer in the Moody meetings, was persuaded to study for the ministry, and served for twenty years as the honored and useful pastor of a large church in Evanston, Ill."

## AN ENERGETIC VISITOR

Titus 2:14. "Zealous of good works."

A missionary to the youth of America is the self-appointed task which Manuel Escarilla has performed with astonishing success during the past few years. A native Filipino, Manuel was born about twenty-four years ago at the very edge of the Orient. He was trained in Protestant mission schools. He came into the fold of the Presbyterian missionaries from the United States while still a boy.

While still young, Manuel developed a great ambition to visit America. This is an ambition common among Filipino boys, but very few of them realize their dreams. By dint of hard work and perseverance, however, Manuel found a way to come to America to continue his studies.

On first arriving here he was just a bit disappointed. He had heard so much about the wonders of our nation that he expected to find a perfect paradise; but he soon learned that all Americans are not like the missionaries he had known at home. Living in New York for awhile, Manuel wondered why everyone did not go to church on Sundays, since he knew that America was a Christian nation. He found that the surging crowds were not all so eager for religion as he was, but he soon formed connections with his church, and became interested in its work.

Going to the midwest to college, Manuel joined the First Presbyterian Church of Beloit, Wisconsin. There he found a very small Christian Endeavor Society in a large church. He decided to do something about it. First he noticed the absence of

older members; so he brought in a number of his college friends. He then told the society about the young people's unions in the Philippines. As a result the president of that society sponsored a union movement which included all the Christian young people's societies in the city.

Manuel also put new life into the young men's Sunday school class of his church. He sang in the choirs of both church and college chapel. Later, when he went to the University of Wisconsin to do graduate work, he was chosen to be a responsible officer of the student church. Again he sang in the Presbyterian choir. In addition he was president of the International Students' Union.

Manuel has dedicated his life to youth. He is now studying in Columbia University, but he plans to go back home next year to do religious educational work for the native youth of his own land. All his teachers and friends think that he has a great career before him there; and those who have known him in America are grateful for the unusual leadership which he has displayed as he has worked in our own churches here. — (John B. Thompson.) — *From the Young People's Weekly, March, 1930.*

## GRANDMOTHER

Psa. 37:25. "I have been young and now am old."

Some old people  
Are like potatoes:  
Mealy,  
And with eyes that do not see.

My grandmother  
Is like an apple:  
Sparkling and keen,  
With all the joy  
Of the autumn of life.

— Ruth Berrien, High School, Bronxville, N. Y.

## WHEN HE WAS THANKFUL

Isa. 9:3. "And an ample joy" (Moffatt).

"I cannot think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird. "I can sing as well as anyone when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the gardens, and where I am to get breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

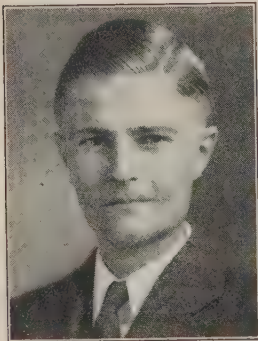
"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without it yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."  
— *Maritime Baptist.*



# The Homiletic Year --- January

THE REV. JACK FINEGAN, A.B., M.A., B.D.



Rev. Jack Finegan

*Mr. Finegan needs no formal introduction to the great family of Expositor readers, since he has been a contributor for several years, but it is always a satisfaction to know something of the attainments and accomplishments of a writer, especially when the writer is a young man of promise, destined to become a leader in a specific field of work.*

*At present Mr. Finegan is studying at The Colgate-Rochester Divinity School at Rochester, New York, having just completed his work at Drake University, Des Moines, Iowa, from which institution he received degrees, A.B., M.A., and B.D. He is doing Th.M. work at Colgate-Rochester and then intends to go to the University of Edinburgh for his Ph.D.*

*Before entering Drake University, Mr. Finegan lived in Wyoming. He is now 22 years of age.*

*At Drake he was active in most of the Campus organizations; played varsity tennis, served as Instructor in Greek, belongs to a number of honorary and professional fraternities, among them Phi Delta Kappa, Omicron Delta Kappa, Eta Sigma Phi (Classical Language), Pi Kappa Delta (Forensic), and Aleph Theta Ze (Ministerial). During his studies at Drake, Mr. Finegan served as Student-Pastor for two years at the Church of Christ at St. Anthony, Iowa, and for three and a half years at the Church of Christ at Eldora, Iowa. In connection with work at Colgate-Rochester, he serves as Director of Young People's work at the First Baptist Church of Fairport, New York.*

"Father of our Lord Jesus, in Thy Church Thou has set the holy and beautiful office of the Ministry, a witness for faith, a prophecy of the Life of the Spirit. To its service through the ages Thou hast called men of winged intellect and flaming spirit; self-sending sons of light and power and pathos, whose hearts Thou didst touch with fire from Thine altar.

"Grant us, Lord God, in a new and difficult time, teachers of a like precious faith; men of revealing vision, voices of power melted by pity, fearless to rebuke and faithful to heal. Let it be so, O God, we pray, that the story of Thy love may be told to our hurrying time, wooing it from the semblance of life to homage for truth, beauty, and holiness. In His name, Amen."—*Joseph Fort Newton, Altar Stairs.*

## I. NEW YEARS

New Years is always a humbling, challenging time. It is naturally a time for checking up with the past and making pledge with the future. January is named from Janus (Latin, janua, a door or gate), an old Roman deity, god of doors, of all beginnings, and especially of this month. Janus was figured with two heads, looking both ways. Even so this month is the time for the backward and the forward look. Great resolves may be made at the New Year's season, resolves that will brighten and transform all the future. As individuals we may grapple with our problems and rise to faith, reaching out to God who lives and redeems. We may write across the tablets of our hearts words that will flame with reality through all the days. As Churches we may survey our opportunities, look again to Him who leads on further than we ever follow, and humbly but with mighty purpose go anew to our tasks.

## II. EVANGELISM

The high purposes of New Years turn us naturally to Evangelism. The great and central task of

the Church is Evangelism. The mind of God, and the significance of Christ, and the need of the world all make it so. For the lives of men and the life of the world it is Christ or chaos. Disintegrated personalities, shattered lives, crying evils in the relationships of men—all these await the touch of the Master who *does* help and save. Evangelism neither here nor in foreign lands implies condescension; it is *sharing* in all humility. It is our holiest obligation. It is at once most demanding and most rewarding.

## III. PRAYER

Because Evangelism makes the most searching demands upon the character and sincerity and passion of both minister and Church it turns us at once to Prayer. The love of God validates Prayer; the impotence of unspiritual efforts in the spiritual realm demands it. Amidst the superficiality of many aspects of civilization the pathway of Prayer is the highway to the Heart of Reality.

Where high resolve turns to needy fields and toils there in constant prayer—it is not in vain.

This then is the Homiletic theme of the month, with its three preaching emphases, all interrelated and each vitally significant.

There follow in the Great Texts section eight sermon outlines for the four Sundays of the month. Two seek to present the challenge of the New Year ("Earnestness," "Mission and Commission"); two to explain the place and meaning of Evangelism ("The Purpose of Christ for His Church," "Evangelism"); two to point the way of Prayer ("The Place of Prayer in Evangelism," "Claiming the Promises of God"); two to present phases of the evangelistic message in its direct appeal ("Repentance," "The Graciousness of Christ"). Other suggestions are made in brief.

Here is a poem for New Years: A New Year's Prayer, Helen Welshimer.

"For dreams we cherish, God, we ask fulfillment,  
For plans we weave, we ask your aid today,  
For near paths or for far trails we must follow,  
We ask again a lamp to light our way.  
We do not pray for scepters or for glory,  
And not that every battle shall be won,  
But God, we ask for courage that shall conquer  
Each fear we meet until the year is done.

"For violets in the time of purple blossoms,  
And bonfires down the road on autumn nights,  
We ask Thee, and for quest of searching visions,  
And trust of migrant birds in winter flights.  
And give us rain and scent from lilac bushes,  
And give us hearths and give us work to do,  
And give us bugles tuned to high adventure,  
Dear God, we need the lit and challenge, too.

"And grant us hope to keep our hearts still singing,  
When doubt would come with shadows, dim and gray,  
Oh, may all other years that we remember,  
Teach us that nothing real can pass away.  
We ask for songs to sing, and love and laughter,  
So much we want—but if the thing we crave  
May not be ours—then God, one thing we ask Thee,  
Throughout another year may we be brave!"

Here is a poem for Evangelism: The World's Bible, Annie Johnson Flint.

"Christ has no hands but our hands to do His work today;  
He has no feet but our feet to lead men in His way.

He has no tongue but our tongue to tell men how He died;  
He has no help but our help to bring them to His side.

"We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed.  
We are the Lord's last message, given in deed and word;  
What if the type is crooked? What if the print is blurred?

"What if our hands are busy with other work than His?  
What if our feet are walking where sin's allurements is?  
What if our tongues are speaking of things His lips would  
spurn?

How can we hope to help Him and hasten His return?"

Here is a poem about Prayer: The Wise Men,  
G. K. Chesterton.

"Step softly, under snow or rain,  
To find a place where men can pray:  
The way is all so very plain  
That we may lose the way.

"Oh, we have learnt to peer and pore  
On tortured puzzles from our youth;  
We know all labyrinthine lore,  
We know the Three Wise Men of yore,  
And we know all things but the truth.

"Go humbly; humble are the skies,  
And low, and large, and fierce the Star;  
So very near the manger lies  
That we may travel far."

## Sermon Texts and Their Treatment

THE REV. JACK FINEGAN

EARNESTNESS. "One thing I do." Phil. 3:13.

There is a unique glory which attaches to the life that is absolutely in earnest. There is one kind of life which gropes on the flats of indecision and indolence. There is another kind of life which, held in the grip of a mastering conviction, essays the heights of purpose and achievement. Contrast the conduct of Pliable and Christian in the Slough of Despond (Bunyan, *Pilgrim's Progress*).

The people who make a difference in the world are the ones who dare to believe and seek something with passionate earnestness. It has been so on the thrilling stage of the world: Joshua, Josh. 24:15; William Carey, whose indomitable, irrepressible belief in missions resulted, amidst much opposition, in the launching of the modern missionary movement. His text was Isa. 54:2f. And it has been so in the quiet scene of the home: Mothers and fathers who have lived daily in righteousness and faith and trust have drawn tributes like that of Lincoln—"All that I am or hope to be, I owe to my angel mother."

We often feel shackled by dimness and dullness, by doubt and uncertainty. Yet there is enough dynamite in the things most of us *do* believe to burst bonds and transform life.

We believe in the glory of service. Have we seriously said: "In all my life I will seek to give rather than get?" We believe in righteousness. Have we definitely broken with all that is evil or questionable? Are we daily choosing the hard right or the easy wrong? We believe in God. He is holy love. Have we honestly said: "I will trust Thee, as a child of the heavenly Father." We believe in Jesus Christ. He is

Saviour and Master. Have we asked Him to care for us and command us?

This New Year's Sunday message is a call to absolute earnestness in dedication to Jesus Christ and His Church.

There was a notable man, Paul, who was so dedicated to earnestness. Toward the end of his life, which was superb in sacrifice, magnificent in heroism, and glorious in patience, while in prison for his faith he wrote the great words of our text.

### ONE THING

*Humility*—"not that I have already obtained, or am already made perfect." Fine, in the midst of tremendous achievement. Cf. Lk. 17:10.

*Sacrifice*—"forgetting the things which are behind."

Paul had to give up his friends, the purpose for which he had studied at Gamaliel's feet, the promise of high advancement in Judaism. Cf. Phil. 3:7. Lk. 9:62. What a splendid contrast to the pitiful Old Testament picture of Lot's wife snatched away by angels from the city of destruction, yet looking back! Gen. 19.

*Earnestness*—"stretching forward. . . I press on."

The picture of the runner straining forward on the race track.

### THE GOAL AND THE PRIZE

"*Toward the Goal.*" A definite purpose—to preach Christ (Rom. 1:14; 1 Cor. 9:16) was ever leading Paul on, through Asia, over into Macedonia and Europe, unto Rome the capitol of the world. "After it, follow it, Follow the Gleam." (Tennyson, *Merlin & Gleam*).

"*Unto the Prize.*" The wild-olive wreath was the victor's crown at the Olympian games. The



unfading wreath of glory was Paul's crown (Cf. 1 Cor. 9:25).

**THE HIGH CALLING**—"the high calling of God in Christ Jesus."

May be translated, "the *upward* calling" (Revised Version margin). Such is the constant urge of the Christian life.

The glory of counting life a "high calling" illuminates the darkest hour. A purpose in accord with the will of God, a fellowship with Him through Christ.

### A MOTTO FOR THE NEW YEAR

**In Our Church.** There are certain very definite opportunities immediately ahead of us. An opportunity is also a task. We need and want every member absolutely in earnest about the work of our Church.

**In Our Lives.** The most significant moment in any person's life is when he stands, in the silence of the soul, before Jesus Christ and decides whether he will reject Him or accept Him, turn away from Him or follow Him.

Ahead stretches the pathway of the New Year. We must tread it. Will it be in the vacillation of indecision or the earnestness of discipleship?

### MISSION AND COMMISSION

**A Mission and a Commission**—"Here am I; send me." Isaiah 6:8.

A young man and his fair young wife landed at the port of Rangoon, "the sad, silly town" of Burma. A steaming jungle, a needy people. A seemingly impossible task. But Ann and Adoniram Judson went with a mighty sense of having a mission and a commission. Mission—it was *their task* to plant the Cross in Burma. Commission—the very *authority of God* was back of them. "God has sent us to save the Burmans from hell and no warning can unseat that purpose." And today the world honors their work. (Read Honore Willie Morrow's "The Splendor of God.")

A man stood at Worms before the Diet of Germany. The world was listening. A multitude was waiting for the word which would proclaim the right of the common man to approach God directly in faith. And Martin Luther did not fail. A mission—to declare in the face of all opposition the freedom of access to God through faith in Christ. A commission—God had spoken to him and he must speak. "Father, I did not begin this . . . it is Thy doing . . . carry it to the end." (Read Walter von Molo's "Brother Luther.")

The text which catches this sense of a mission and a commission is the cry of Isaiah, "*Here am I; send me.*"

Isaiah had a mission—a definite, difficult task, a ministry of witness to a people whose heart should be fat, whose ears heavy, whose eyes shut. The way was hard, volunteers lacking. God had work He wanted done. "Whom shall I send, and who will go for us?" Isaiah had a commission—a command of authority from on high. The vision of the glory of God. The recognition of sin and unworthiness. The cleansing of unclean lips. Dedication: "Here am I; send me." Commission: "Go."

He who will offer himself ("Here am I"), and pray for the commissioning command of God ("send me") may have a sense of a mission and a commission. "As we look through the Old and New Testaments we find God laying his hand on one man after another, calling him to some special task—for each piece of work is special for some man. Now it is a herdsman, now a courtier, who is called—men who, like the disciples, come from every rank of society and possess all grades of ability. The Bible shows us how God has used men and women of every kind to do His will and gives us the assurance that he is still calling helpers of the most varied kind." (*D. J. Fleming.*)

This evening, at the close of this New Year's Sunday, and facing the whole new year, may I suggest three fields and tasks where we who will may find this glory of life, crying with Isaiah of old, "Here am I; send me."

### THE FIELD OF LIFE SERVICE

Some of us are young. The years are ahead. Will we find a mission, a task which is uniquely ours? Or will we drift in selfishness to the thing that is easiest? Will we have a commission, a sense of the inescapable imperative of God? Or will we obey no purpose but that of our own changing desire? Will we consecrate our whole lives in answer to the call of God?

### The Ministry

Lk. 4:18. The glory of the pulpit, and of a shepherding ministry, The eager, wistful hunger in the depths of human hearts.

### Missions

Jn. 4:35. Lonely, hard fields. Real men and women wanted. Alexander Powell, a world-wide roving newspaper writer: "I am acquainted with missionaries from Persia to Polynesia, from the Congo to the China seas. Far from being meek and submissive as he has been painted, the average missionary is a hard-as-nails, tough-as-rawhide, two-fisted he-man."

### The Home

The importance of the home. The need of the home. Failure sometimes.

### Job, Business, or Profession

God's calls are many in kind.

The world is not yet won for Christ. The Spirit of God is ever questing for men who will answer, and count the cost, and pay the price.

### THE FIELD OF THE CHURCH

Not all of us can dedicate our whole time to a work such as the ministry or missions. The work of the world is to be done and most of us must live ordinary lives in the ordinary streets of men. But to everyone of us a place in the Church and its work is open. Here in this Church we may find our God-appointed mission.

### The Work That Is to Be Done

Attendance, giving, official positions and responsibility. The Bible School.

**The Joy of Having a Definite Part  
The Glory of Being Loyal**

## THE FIELD OF CHARACTER

In the field of character none of us can escape the call of God to noble living. We may refuse the promptings of God so continuously as to become oblivious to them, but some time or other we stand in the quiet of the soul and decide either for the highest or for something less.

Some have sought escape from the world and its temptations, and fled to desert and cave and cloistral life. Others have quailed and failed as they faced hard tests and have compromised with evil and become an unresisting part of the world as it is.

Jb. 17:15 is Jesus' way. "There is no place for saints who flee from the world; the saint is he who overcomes the evil in the world." "What the soul is in the body, that the Christians are in the world."—Epistle to Diognetus c.6.

Somewhere across this new year there is a task to be done, a life to be lived by me. Will I seek to see the facts of my life and the world's need squarely? Will I prepare for great choices by being faithful in little ones? Will I pray, "Great God and gracious Master, Here am I; send me!" "Lead, kindly Light." (J. H. Newman.)

(Other illustrative scriptures: Abraham: A call to a new land, Heb. 11:8, 9, 13; Gideon, A call to those who complain and doubt, Jud. 6:11-16, 34; Amos: A call to the humble, Am. 7:14f; Jeremiah: The confidence the commission gives, Jer. 1:4-10; Paul: God's purpose, Gal. 1:15, 1 Cor. 15:9f, 2 Cor. 2:14; Christ's Chosen, Jn. 10:3f 15:16.)

## THE PURPOSE OF CHRIST FOR HIS CHURCH

The Work of the Church—"Ye shall be My witnesses." Acts 1:8.

Here we are in the opening month of this new year, individually as Christians and together as a Church resolved to do our Lord's will, trusting in His grace. What is our work as a Church? What is the purpose of Christ for us? We may discover what He would have us do by studying both what He Himself did and what His eternal command is.

"For the Son of man came to seek and to save that which was lost." Lk. 19:10.

In these words is a graphic picture of the unwearying ministry of Jesus, touching and helping in the deepest needs of unhappy human lives.

Luke records the words as a part of the story about Zacchaeus. Zacchaeus, little in physical stature, which did not matter, and little in moral stature, which did matter. Brought to salvation, to new and right relationship to God and man by the searching, purifying presence of Jesus. Zacchaeus had been lost, lost from God and righteousness. Jesus sought him, though "everyone began to mutter that He had gone to be the guest of a sinner." Jesus saved him.

Such was ever the work of Jesus, through weary days, before vast crowds, along with needy individuals, up and down Palestine.

### The Great Commission

Mt. 28:19f; Mk. 16:15; Lk. 24:47; Jn. 20:21; Ac. 1:8. In other words the last memory the disciples cherished of their Lord was of Him, regnant

and commanding, sending them out as messengers of the Gospel, as His representatives and witnesses unto everyone.

These are our marching orders too. We also have companied with Jesus, have known His radiance and saving power and are thereby debtors unto all. The needs of men and the significance of discipleship are still the same. Repentance and remission of sins, baptism and teaching are still meaningful. The imperative of evangelism is inescapable. He commands us as our Captain, He walks with us in the task as our Friend.

In view of the seeking, saving work of Jesus, in view of His great commission, His purpose for His Church is that we should be His witnesses. The work of the Church is Christian evangelism.

## OTHER THINGS

Perhaps we shall better realize the primacy and importance of the evangelistic task if we remind ourselves of the sad times when the Church has done other and lesser things.

### Selfish Asceticism

Times were when the so-called "saints" of the Church withdrew to inaccessible deserts and crags, isolated themselves in remote places, subjected themselves to vigils and mortifications, for the sake of the salvation of their own souls.

St. Simeon Stylites (5th century) who lived for thirty years on the four-foot square top of a seventy-foot pillar.

How much more helpful and happy the life of St. Francis of Assisi, who gave up his wealth and luxury and went out with *Lady Poverty* to share his life and the Gospel with the poor.

### The Crusades

In the 11th, 12th and 13th centuries the *Christian* armies of the Crusaders set out to recover the Holy Land. They succeeded: The Crusaders rode into Jerusalem, their horses splashing through the blood of slain Turks. But they failed: Mohammedanism is as adamant against Christianity today, in part because of the hate engendered by the Crusaders. The Cross wins its true victories, not by force, but by the potency of its appeal to human hearts.

How much happier was that time three years ago when Christians gathered at Jerusalem (International Missionary Council, 1928), but this time to say, "Our message is Jesus Christ. He is the revelation of what God is and of what man through him has become. . . . Our approach to our task must be made in humility and penitence and love: in humility, because it is not our own message which we bring, but God's, and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith: in love, because of our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature."



The evangelistic task is first and central. "Ye shall be My witnesses!"

### THE URGENCY OF THE NEED

"The harvest indeed is plenteous, but the laborers are few." Mt. 9:37.

33.6% of American youth are untouched by any Church. Only 40% of our Sunday School pupils join the Church. Only 10% of our population hear a Protestant sermon weekly. Only 34.2% of the 1,610,000,000 inhabitants of the world profess Christianity.

### No One Is Wholly Happy Without Christ

Just before he went back to India this last time E. Stanley Jones said that he did not know anyone who was getting along even fairly well without Christ.

"She set a rose to blossom in her hair  
The day Faith died  
'Now glad,' she said, 'and free at last I go  
And life is wide!  
But through long nights she stared into the dark,  
And knew she lied.'—*Fannie Heaslip Lee.*

### Vast World-Issues Wait Upon the Evangelization of Individuals

Discipleship to Jesus Christ has potency to transform the fundamental attitudes of human hearts. In transformed human hearts is the ultimate guarantee of the building of the Kingdom of God on earth. New world-builders, and then a new world. New thinkers, and then new things. New workers, and then new works. New beliefs, and then new realities.

### EVANGELISM

**Evangelism.** "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

Evangelism means bringing good news, announcing glad tidings.

In the original Greek the word gives us a picture of the messenger arriving in haste and eagerness; of the proclamation to delighted hearers of news that is good and glad. When the Old Testament was written in Greek this word was used of any kind of good news: of God's kindness (Ps. 40:10); of His salvation (Ps. 96:2); of Messianic blessings (Isa. 40:9). In the New Testament the word is used especially of the coming of the Kingdom of God and of the salvation to be obtained in it through Christ. The Gospel (Anglo-Saxon—God-spell; Greek-evangel) is the good news of salvation through Christ, the proclamation of the grace of God in Christ.

So Evangelism, like many great things, is tremendously profound, yet essentially simple—telling the good news about Christ.

### Its Validity lies in *The Love of God.*

We are messengers of a Gospel because God is love. The love of God is the background of the evangelistic message.

If the universe were governed by blind chance, or if inexorable law were the only ruler, or if God were only a stern judge—then we should have no Gospel.

But God is love. He may be pictured as a Father eagerly awaiting with forgiving love the return of a Prodigal Son. His attitude may be truly represented by the Shepherd seeking painfully and afar for the Lost Sheep.

We have the right to preach the Gospel because of this ultimate conviction—that at the heart of the universe is a loving God. Repentance, forgiveness, righteousness, child-like trust in a gracious Father—all this is possible because God is love. "'Tis a loving Father calls the wand'rer home." (*P. P. Bliss.*)

And in *The Divinity of Christ.*

We are messengers of a Gospel because at its center is Jesus Christ, rightfully the Master and Saviour of men.

If Jesus were only one good man among many good men, if He were only one great teacher among many great teachers, then it would be scarcely right and not at all urgent that we preach Him to all men.

But he stands before us as—the Christ, anointed of God for a special mission among men; God's Son, in position of unique intimacy and fellowship with the Father; the Master, having an authority we at once recognize and honor; the Saviour, helping us to a new quality of life and bringing us to a new relationship with God.

The first disciples were Jews. The Jewish people were serious-minded enough to know that sin is a matter with which only God can deal. And they preached Jesus as sovereign in the realm of relationship to holy God. In Him sin is remitted and men come to the presence of God, apart from Him men are lost.

Through weary, dreary years of trying doctrinal controversy the Church clung to the Divinity of Christ, realizing that if He were less than God He could not save men unto God.

We have the right to preach the Gospel because of this second ultimate conviction—that Jesus Christ is so like God that in Him we meet God. Hence He has the right to command us. Hence He is able to take care of us. Hence we and all men need Him.

### ITS METHOD

#### Faithful Praying

The task of evangelism drives us at once to God in prayer. "This kind can come out by nothing save by prayer." (Mk. 9:29.)

#### Radiant Living

The most potent argument is not in words, it is in life. "We watch with wonder the apparent flight of the sun through space, glowing upon dead planets, shortening winter and bringing summer, with birds, leaves and fruits. But that is not half so wonderful as the passage of a human heart, glowing and sparkling with ten thousand effects, as it moves through life. The soul, like the sun, has its atmosphere and is over against its fellows, for light, warmth and transformation." (*Hillis.*)

#### Purposeful Speaking

The preaching of the word, from the pulpit, and across that *movable pulpit* every day in the shops

and homes of men. "Publicly and from house to house." (Ac. 20:20.)

Personal evangelism, shared by every Christian. The invitation to Church. The call next door. The helpful talk with the friend.

Evangelism, like preaching, might be defined as "Truth through personality."

### ITS POWER

Evangelism brings us to God in Christ, where we find abundant and eternal life.

Evangelism challenges our carelessness and complacency; confronts us with serious and eternal issues; answers the deepest needs of our hearts with a positive message; gives us ground for hope and object for faith; brings us to Christ who (1) makes daily life as wide as the purposes and graciousness of God, (2) helps lonely souls fight out fierce battles and be more than conqueror, (3) guarantees eternity.

In Africa, at a Christian gathering, a young native evangelist spoke. He filled a tumbler partly full of water. "Now," said he, "there is yet room for more." Then he filled it full to overflowing. "Now there is no room for more. So it is with life. When God's grace fills life there is no longer room for sin." "The expulsive power of a new affection." (Chalmers.)

### THE PLACE OF PRAYER IN EVANGELISM

"But we will give ourselves continually to prayer and to the ministry of the word." Acts 6:4.

"A story is told about two farmers who were anxious to get their grain cut before rain should fall. They both awoke early, and, noticing clouds in the sky, one got his scythe (this happened in the olden days when grain was cut with scythes) and started to work immediately. He was so anxious to get a lot of work done before the rain came that he decided he would not wait to do any sharpening. The second farmer did some thinking, then went for his scythe and took time carefully to sharpen it. The fields they were working in were adjacent, and he noticed that his neighbor had a good bit of grain cut before he started at his. However, by the time the rain commenced to fall, the man who had taken time to sharpen his scythe had his field all cut, while his neighbor who would not take time to sharpen his was forced to quit before his field was finished. He could see now how foolish he had been, for a dull scythe not only makes slow work, but the quality of the work done is poorer and the body of the worker is more tired.

"We may think we would not be foolish enough to work with blunt tools, but how about our daily work for the Master? Do we take time to sharpen our tools, as it were, by prayer and meditation, so that we may be able to accomplish a goodly amount of work?" (Esther D. Hooley.)

In our Church we are seeking to do the work of evangelism. *Evangelism drives us at once to God in prayer.* We cannot do His work apart from Him.

In the busy days of the early Church the Twelve made this significant declaration: "We will devote

ourselves to *prayer*, and to the *ministry* of the word." Rightly did they link prayer and ministry. Their preaching of the word was backgrounded by their seasons of meditation and communion. Their proclamation of Christ was grounded in their immediate fellowship with Him. So must it ever be for the true evangelist.

### EVANGELISM'S SEARCHING DEMANDS TURN US TO GOD IN PRAYER

The work of evangelism at once challenges our own genuineness and sincerity. If we are to speak of redemption we ourselves must be redeemed. If we are to introduce Christ to others we ourselves must know Him. To do we must *be*.

A. Maude Royden says, "It is true that in this generation the appeal to save our own souls has greatly lost its force; to some persons such an object seems selfish and uninspiring. But I believe the generation which has tried to save the world *without* saving itself is learning how futile is the attempt. The truth is that we are not fit to save anybody and hardly fit even to serve them in the humblest capacity. Under the searching demands of service to humanity every weak and shoddy place in us is shown up."

"Spontaneous activity that is not backed up by meditation in solitude will soon become shallow and discordant with hollow echoes."

**Prayer is the open pathway to personal sincerity and power.**

Sheila Kaye-Smith, the distinguished authoress, says, "The success of prayer lies not in what God gives a man, but in what He made him; and if we could read the secret records, we should meet hundreds and thousands and indeed millions of prayers thus successful—of men and women who by prayer have been delivered from every kind of bondage of sin and fear, of leopards who have completely and wonderfully changed their spots."

Gipsy Smith, great evangelist, uses the song—

"Let the beauty of Jesus be seen in me,  
All his wonderful passion and purity;  
O Thou Spirit divine, all my nature refine  
Till the beauty of Jesus is seen in me."

### Evangelism's High Opportunities Turn Us to God in Prayer

Prayer fits us personally for the task. *Prayer is also a method of working.* Prayer is turning to the secret and source of power. Prayer is asking that God's power may be real and effective through us and our Church. Prayer is asking that we may be only instruments of a higher Power, messengers of a higher Message, personal mediums for the outreach of a higher Person. Prayer is approaching God on behalf of the ones we would touch for Him.

The true spirit was caught in a prayer once offered for Dr. Jowett as he came to preach in a church: "O Lord, we thank Thee for our brother. Now blot him out! Reveal Thy glory to us in such blazing splendour that he shall be forgotten." In evangelism we want to see behind the man the Master, behind the words the voice of God.



Prayer does somehow bring God's power into human society and effort. "Prayer is a mind turned purposefully God-ward and sending some hailing thought, a longing, a desire into the Unseen—and keeping on doing it. That is all; and that is all that was done in the Upper Room; and the end of it is Pentecost. . . . To learn anew the neglected practice of faith and love in prayer and fellowship. It is a commonplace that the great forward strides of life have been made through little companies who did this very thing and went on doing it until the floods descended; and there is no other known way of spiritual renewal than this." (*Roberts, New Man and Divine Society.*)

Mary, Queen of Scots, said, "I fear John Knox's prayers more than an army of ten thousand people."

"More things are wrought by prayer,  
Than this world dreams of.  
For so the whole round earth is every way,  
Bound by gold chains about the feet of God."  
—Tennyson.

### The Christian Belief in Prayer

We need to pray, And we believe in the reality and validity of prayer.

We believe in prayer because we believe in the goodness and greatness of God. He cares for us. He is able to take care of us.

We believe in prayer because we believe that God is the heavenly Father and Christians are truly His children. If this is a true picture of the relationship of God and man what then more natural than that we should turn to Him confidingly and confidently, trustingly and hopefully?

"If radio's slim fingers  
Can pluck a melody  
From night and toss it over  
A continent or sea;

"If the petaled white notes  
Of a violin  
Are blown across a mountain,  
Or a city's din;

"If songs, like crimson roses,  
Are culled from thin blue air,  
Why should mortals wonder  
If God hears prayer?"

—Edith Romig Fuller.

### Christ's Practice of Prayer

Jesus lived so nobly and fearlessly, so helpfully and graciously, that we see His life as unique among the lives of men. Yet He, the pure, true, mighty One, constantly and consciously depended upon God in prayer. Mk. 1:35; Mt. 14:23; Lk. 9:18, 29, 11:1; Mt. 26:36. In His ministry in times of weariness and strain, in times of momentous decision, in times of darkness, Jesus prayed. If He our Master did not walk the ways of service prayerless, shall we? If He prayed, how much more must we! "Lord, teach us to pray!"

Because God is our Father, because Christ has taught us, we pray: we pray for the consecration of our own lives; we pray for the presence of the power of God.

### CLAIMING THE PROMISES OF GOD

"Ask!" Matthew 7:7.

A great missionary, facing a tremendous and seemingly impossible task, was asked as to the

prospects. He replied: "The prospects are as bright as the promises of God!"

William Carey made his watchword: "Attempt great things for God; expect great things from God."

As we face the challenge of our evangelistic work we need to think more of our resources than of our handicaps, more of our dynamics than of our difficulties.

To us, as Christians and His servants, God makes certain very definite and very gracious promises. He will not call us and then desert us.

### GRACIOUS PROMISES

#### Victory

First of all there stands the promise of the ultimate victory. Victory is promised for Christ's Church: "Upon this rock I will build My Church; and the gates of Hades shall not prevail against it." (Mt. 16-18.) The gates of the underworld shall not imprison the true Church, the powers of evil shall not overcome it.

Across the centuries the strife has been terrific, but the true Church has not failed. The Church's periods of difficulty have been her times of achievement, her martyrs have been her heroes, her obstacles have been her challenges. The messengers of the Gospel have been imprisoned but the word of God has not been bound. The Cross has been mightier than the sword.

The Seer of the Revelation has painted a great picture of the final victory. Rev. 11:15. The entire book of the Revelation is a stirring and vivid picture, painted indeed in strange, apocalyptic colors, of the ultimate victory of Christ. In the consummation of the ages when the issues of sin and righteousness are decided, Christ is the central figure and His forces are triumphant.

Alongside these thoughts there need to be put too the words of Jesus comparing the coming of the Kingdom to the growing of the seed and the working of the leaven, quiet but mighty, silent but irresistible. The most significant processes in the coming of the Kingdom are often silent and unheralded, almost imperceptible, slow with the patience of the elemental and undefeatable. We need the long perspective. To move a hair's breadth toward God is not in vain.

Now this confidence in victory, rooting in confidence in God, is tremendously significant and helpful. Our work is in harmony with the very ultimate purposes of the universe. There is no defeat, Christ's Church shall not fail. Ps. 126:5.

#### Help

A second great promise is that of divine help. Jesus promised: "When the Comforter is come. . . . He shall bear witness of me; and ye also bear witness." (Jn. 15:26f.)

The Fourth Gospel paints vividly the picture of the Last Supper with its solemn undertones of parting, suffering, and death. The disciples are fearful. And what does the future hold? But Jesus' tone is reassuring and His words are rich with

promise. The loss of His going will be more than counterbalanced. It is even "expedient" that Jesus go away, for He then will send the Comforter. (Jn. 16:7.) In the Holy Spirit He and the Father will return to abide with the believer. (Jn. 14:23.) The Comforter (or Advocate, or Helper. Literally Paraclete—"one called to one's side to help") will help the disciples bear witness to Jesus, teaching them (Jn. 14:26) and convicting the world. (Jn. 16:8.)

With this we may put the promise of Jesus as Luke records it. Lk. 24:48f.

Also the confidence of Peter and the apostles. Ac. 5:32.

And the experience of Paul. 1 Cor. 2:4.

The help of God is ours. The personal Divine presence and power is with us. A gracious promise this, for every lonely, tried, striving Christian!

#### Answer to Prayer

A third gracious promise is that of answer to prayer. Said Jesus: "*Whatsoever ye shall ask in My name, that will I do.*" (Jn. 14:13.)

Mt. 7:7, 18:19, 21:22; Mk. 11:24; Lk. 11:5-8, 18:1-7.

The doors are open. We may approach with our pleas. God is better than we can imagine. He cares more for us than we care for ourselves. He gives more for our work than we give. He is ready to hear and answer.

And we—what of us? Sometimes we are too busy or too unconcerned to pray. And sometimes in praying we do not get beyond selfish consideration for ourselves to intercession for others and concern for the advancement of the Kingdom.

As we face our work let us pray.

#### Conditions

We have mentioned three very great and gracious promises of God. We should not forget that there are conditions attached to these promises that must be fulfilled if we are to claim them.

Victory is promised, but the promise is to the Church that is rock-like in its faith in Christ. It was a mighty, personal Christ-faith in the depths of a man's heart upon which it was declared the Church should rest invincibly.

Help is promised, but the promise is to those who love Christ and keep His commandments. Jn. 14:23 Cf. 14:15f. The helping power of the Spirit comes to those who steadfastly love Christ, and seek to abide in Him and obey Him.

Answer to prayer is promised, but the promise is to those who ask in *Jesus' name*. This is a solemnizing thought. Prayer, to be truly "in Jesus' name," must be prayer that seeks understanding of and harmony with His purpose, and that unwaveringly trusts Him.

Facing our work, in the faith that is the condition of victory, in the love that is the condition of help, in the chastened understanding hope that is the condition of answered prayer, let us seek to claim the gracious promises of God.

#### REPENTANCE

"Repent ye; for the kingdom of heaven is at hand." Matthew 4:17.

In the austere desert stood an austere man preaching a challenging, prophetic message of repentance, calling all to moral renovation, to spiritual cleansing, in preparation for the speedy coming of the long-expected Kingdom of God. *John the Baptist* cried: Mt. 3:2, 7, 8, 10.

John came in the line of the highest thought of the Old Testament and its prophets. Ps. 51:17; Isa. 55:7. Jesus said of him that there had been no man greater than John. (Lk. 7:28.)

And when *Jesus* first began to preach, the burden of His message was the same. Mt. 4:17. The moral rigorousness and ethical insight of John the Baptist's movement made it a fitting starting point for the work of Him who was greater than John. In the later preaching and teaching of Jesus the call to repentance is not so much emphasized as the wider idea of faith, but it ever remains a very important part of the message of our Lord. He always challenges the depths of the hearts of men with the awful splendor of the demands of the will of God.

His *Church*, likewise, raised in His name the call to repentance. Peter Ac. 2:38; Paul, Ac. 17:30.

#### What Is Repentance?

To repent is to think again, literally to "change the mind," about God and life and character and purpose and conduct and destiny. The word is in the imperative, "Repent!" implying an act of decision which we can make if we will.

Repentance is both *to and from*. A change to God and righteousness. The Kingdom of God means for the individual the rule of God in one's life. This is the fundamental decision we have to make: "Will I whole-heartedly accept the will and way of God?" A change *from* sin and wrong. Every man's soul is again and again a battleground, and the forces of evil are mighty and the wrong is alluring. Facing the wrong we may, (1) Succumb to, (2) Compromise with, (3) Turn from.

The truest, humanest, tenderest picture of repentance is that painted by Jesus in His parable of the Prodigal Son. "The essential elements, in the repentance of the Prodigal are, (1) a realization of his desperate condition: 'He came to himself,' (2) a definite mental determination to reverse his course and retrace his steps at any risk: 'I will arise and go to my father,' (3) the decisive act of breaking away from his surroundings and going straight into the presence of his much-wronged father: 'He arose and came to his father,' (4) his absolute, abject, self-effacing humility: 'I am no more worthy to be called a son of thine; make me as a servant,' (5) his open, outspoken, unreserved, unqualified confession: 'I have sinned to the very heaven, and my sin is against thee, O thou best of fathers.'" (*Gross Alexander*.)

#### Why Repent?

Because of the *holy love of God* we realize that there is an inexorable law whereby we must all sometime or other sit down to the "banquet of consequences" (Stevenson). God is holy, and

holiness is not to be mocked. But we are led to genuine repentance too by the realization of God's infinite pity and compassion and willingness to forgive and help. Rom. 2:4 Cf; Ezek. 36:29-31.

*Because of the challenge of Christ.* "No other was ever able to reach down deep enough into human nature to effect this change." (Gross Alexander.) He reveals the ugliness and meanness of sin and the attractiveness and power of righteousness. He shows a great love for us. He offers and gives the power to forsake sin. The history of Christianity is full of the most convincing examples of His moral transformation of men and women of all kinds and conditions.

*In order to enter the Kingdom.* The great values of time and eternity, of earth and heaven are here. Life abundant and eternal is here. But only the morally earnest, who turn and believe and abide, are in the Kingdom.

### What Does Repentance Mean Today?

1. There are serious issues to face and decisions to make and attitudes to take. In the quiet of our most earnest thinking we know that right and wrong do matter, that God is not mocked, that the moral imperative is inescapable, that *conscience* may be ignored but not wholly stilled.

2. We sometimes do wrong. We sin. Jesus was kind to the tempted and tried and needy, but sin He did not condone. The sin He challenged—a corrupt state of the heart, a perversion of the will and affections: (Mk. 7:14f; Lk. 6:45; Mt. 12:34); lovelessness (Mt. 23:4); selfishness (Mt. 23:5); pitilessness (Lk. 10:31); insincerity (Mt. 23:28); distorted view of values (Mt. 23:23); disharmony with God; unfilial conduct (Lk. 15:11ff), repudiation of natural obligation, abandonment of all restraints. Much of this sin was then and is now *respectable*.

3. It is not too late to turn to God.

### THE GRACIOUSNESS OF CHRIST

"Comfort ye, comfort ye my people, saith your God." Isaiah 40:1.

One of the deep hungers of the human heart is for personal friendship and sympathy and help.

Our modern life has a tendency toward depersonalization, and displays many impersonal aspects. A great city, thronging with crowds, may be the loneliest of places for the unfortunate. A great organization, to function efficiently, may have to be impersonal. Social service may lose the warmth of friendship. The universe, viewed scientifically, may seem cheerless. Pascal, "The eternal silence of those boundless spaces affrights me." All the while we desire friendliness in life, and sympathy at the heart of the universe.

It is Jesus Christ who comes to us as a helping Friend, a Messenger of the goodness of God, a gracious Saviour.

One day an unfortunate woman, taken in sin, looked up into eyes which we imagine were

the kindest she had ever seen, wholly pure and therefore able to pity. The others who had dragged her there had gazed with eyes either hard and cruel or soft and characterless. They would have stoned her. But the Master said, "Go thy way; from henceforth sin no more;" and she went, with a new understanding of the sordidness of wrong, and a new sense of His grace who expected her henceforward to be pure. Such was the graciousness of Christ.

Artists and actors have sought to portray that graciousness, but no representation has been quite adequate, the graciousness being tinged with weakness perhaps, or again with unreality. In the actual records of what Jesus did and said let us seek the authentic vision of His graciousness.

### The Graciousness of His Ministry

Luke tells us that at the opening of His ministry Jesus stood in the synagogue at Nazareth and read the word of the prophet Isaiah (Isa. 61:1ff; Lk. 4:18ff), then declared, "Today hath this scripture been fulfilled in your ears." It was the declaration of His purposes and mission, the statement of the keynote of His ministry.

Luke gladly records it as a sort of theme for the entire gospel, for Luke's gospel especially emphasizes the compassionate graciousness of Jesus and of God. (See: the parables, C. 15; details awakening sympathy, and showing Jesus' sympathetic response—"only," 7:12, 8:42, 9:38, "dear," 7:2; kindly allusions to the poor and outcast and humble, 14:13, 21; 16:20-31; 18:9-14; 23:39-43.)

The point at which Jesus closed the reading is significant for our understanding of His graciousness, for He stopped just before the words, "and the day of vengeance of our God."

The people to whom the prophet spoke were exiles returned from the Babylonian captivity, politically and temporally in need; on the lips of Jesus the words are pictures of spiritual need.

*"The Spirit of the Lord is upon me. . . . He anointed me . . ."*

Jesus is a messenger of God. His ministry is an authentic representation of the heart and purposes of God.

*"Good tidings to the poor."*

It is written of Jesus that the common people heard Him gladly (Mk. 12:37). He blessed the poor, especially the poor in spirit, promising them the Kingdom of heaven (Lk. 6:20; Mt. 5:3). Jesus has a message for us that is sufficient to brighten our lives even though they be lived out in most humble ways. Again and again God has chosen the poor as to the world to be rich in faith (Jas. 2:5). And the message of Jesus is teaching us to care and help when bodies and souls are starved in the gray, monotonous, grinding existence of poverty.



"Release to the captives . . . to set at liberty them that are bruised."

The Jews of Jesus' day felt they were captives to conquering Rome. Passionately they desired freedom, and not many years later they sought it, though unsuccessfully, with the sword. But the freedom which Jesus emphasized and offered was first of all release from bondage to sin and hate and fear. Boasted freedom from all restraint may be the most miserable servitude to sin (Jn. 8:34; Rom. 6:17, 20). Jesus frees. "Stone walls do not a prison make, Nor iron bars a cage." (Lovelace.)

John Bunyan. In 1660 imprisoned in the Bedford goal. Let out for a short time in 1662. Again imprisoned till 1678. Long weary months in prison. But that did not matter so much. He had already been freed from the prison of his sin. In jail he was free. He had the Bible. His "Grace Abounding to the Chief of Sinners" was written in prison; his "Pilgrim's Progress" appeared the year of his release.

"Recovering of sight to the blind."

His was a healing ministry. Today hospitals and schools and institutions of charity dot the map of the world in expression of His spirit.

Not only so, but Jesus healed spiritual blindness too. The Fourth Gospel tells the story of the healing of the man born blind. It is an acted parable illustrating Jesus' saying, "I am the light of the world." The healed blind man's words are typical of the general voice of Christian experience which cannot be denied, "One thing I know, that, whereas I was blind, now I see."

"The acceptable year of the Lord."

The days have hastened on, the fulness of time has come. God has sent forth His Son.

It is the time of opportunity when we confront Jesus.

Christ still ministers unto us in our poverty and bondage and blindness.

Excellency of Christ (Giles Fletcher)

"He is a path, if any be misled;  
He is a robe, if any naked be;

If any chance to hunger, He is bread;  
If any be bondmen, He is free;  
If any be but weak, how strong is He!  
To dead men life He is, to sick men health;  
To blind men sight, and to the needy wealth;  
A pleasure without loss, a treasure without stealth."

### The Graciousness of His Invitation

Among the Sayings of Jesus which Matthew has recorded for us is the most gracious invitation men have heard: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Mt. 11:28.

The words express "His intense yearning for receptive scholars at a time when He was painfully conscious of the prevalent unresponsiveness. . . . They come straight from a saddened yet tenderly affectionate, unembittered heart; simple, pathetic, sincere." (A. B. Bruce.)

The one who accepts this invitation *learns Jesus' spirit*. "Take my yoke"—a yoke is not an added burden; it is a way of bearing burdens. Jesus' way is that of meekness and lowliness of heart. Meekness goes with peace, pride with unrest.

The one who accepts this invitation *learns to know God*. "God knoweth the proud afar off (Ps. 138:6), and they know God afar off." (Bruce.) Jesus had just spoken of His revelation of the Father. The Son does reveal the Father. We do know God in Christ. There is no final rest short of rest in God.

When the brilliant Pascal died they found sewed in a piece of cloth above his heart these words: "Certainty! Fire! Joy! Peace! I forget the world and everything but God. Righteous Father, the world hath not known Thee, but I have known Thee! Joy, Joy! Joy! Tears of Joy! Jesus, Jesus, I separated myself from him, renounced and crucified him, but now I submit myself absolutely to Christ, my Redeemer."

The ministry of Jesus is as the ministry of a great Friend unto us. Moreover it is the inspiration of a human ministry of friendship which the world hungers for. The invitation of Jesus leads us to God, to the Eternal Goodness that is over all and in all. This we need.

## Methods of Church Work

### "SEARCHING COMMITTEE"

Rev. H. G. Wilkinson, Ph.D., pastor of First Presbyterian Church, Bridgeton, New Jersey, writes: "This card was used by 12 consecrated men to canvass the congregation to stimulate attendance. It has worked magic. You may care to pass it on in *The Expositor*." Here is the card; 4¼ x 6½, Bristol board:

#### "SEARCHING COMMITTEE"

Name \_\_\_\_\_  
Address \_\_\_\_\_

As a grand climax to the Old Year of 1930, what would be better than 100 per cent WORSHIP in MY CHURCH?

1. Do you stay away on account of poor health? Yes or No.

2. Do you have to work on Sunday? Yes or No.
3. Do you have to care for the sick or the suffering on Sunday? Yes or No.
4. Does the Church Service interfere with your meal hours? Yes or No.
5. Do you like the Morning Worship better than the Vespers? Yes or No, or is it 50-50?
6. Will you make an honest effort to attend anyhow ONE WORSHIP period for each Sabbath in December? Yes or No, or Doubtful.

7. "The Pioneers of Good Will" series is being run on Wednesday nights, 8 to 9. Would you be good enough to hear this series? Yes or No, or Doubtful.

This card is to be marked with an *underscore* according to the answer given by the person whose name appears at the top. A duplicate card is to be left with said party, while the other is to be returned for filing.

Party making the "Friendly Call" for the "Searching Committee" is \_\_\_\_\_

## DISCOVERY MONTH

In order to deepen interest in the work of the church and enlarge an intelligent understanding of it, a "Discovery Month" was planned and carried out. The plans were designed to aid all the membership of the church in the discovery of opportunity, personal ability, divine assistance and personal interest. During the month the pastor preached on the following subjects: "Look Again; or The Seeing Soul;" "Lay Hold Again; or The Surrendered Life;" "Buying Up the Opportunity;" (1) Surveying the Field;" "Buying Up the Opportunity;" (2) Investing a Life;" "Exceeding Findable;" "Exceeding Abundantly;" "How Much Do I Care?" "We Seek the Mind of Christ." The following questionnaire was prepared and sent to the heads of all groups in the church and its organizations:

- How can the work of this group be improved?
  - New things to do.
  - Improved ways of doing old things.
  - Enlargement of the group.
- How can this group cooperate better with other groups?
  - Of younger age.
  - Of the same age.
  - Of older age.
- How can this group better magnify the church?
  - What is this group doing for the whole church?
  - What more could it do?
  - Is the group sufficiently thinking of itself as a part of the church?
- Suggestions for other groups.
  - What could other groups do to better this one?
  - What could other groups do to better the whole church?

### "TO EVERY MAN HIS WORK"

The effectiveness of our church depends upon each member finding his place and doing his part. Please check below the things you are willing to do.

#### I Will Attend

Morning worship .....; Evening worship .....  
 Bible School .....  
 B.Y.P.U.—Junior .....; Intermediate .....; High School .....; College .....  
 Prayer Meeting .....  
 Women's Union .....  
 Louise Campbell Circle .....  
 World Wide Guild .....  
 Church School of Missions .....  
 Teacher Training Class .....

#### I Will Serve As

Officer .....; Teacher ..... in the Bible School  
 Home Department .....  
 Cradle Roll Department .....  
 Beginner's Department .....  
 Primary Department .....  
 Junior Department .....  
 Intermediate Department .....  
 Senior Department .....  
 Adult Department .....  
 Teacher in the Church School of Missions .....  
 Usher .....  
 Pianist .....  
 Member of Choir .....  
 Member of Orchestra .....  
 Member of Committee .....

#### I Will

Pray for my church and my pastor .....; seek earnestly to win at least one to Christ and the church each year .....; call at least one afternoon or evening a week .....; do clerical work .....; help in the kitchen .....; wait on the table .....; work in any capacity for which I am fitted .....

Before the questionnaire was distributed the heads of the various groups were called together and instructed as to the use of the questionnaire and given two copies each, one to be filled in and retained by the group for future reference and the other to be filled in and returned to the pastor. On the fourth Sunday at the morning church service the following in the form of a card was dis-

tributed by the ushers to the people as they entered the auditorium:

The people were asked carefully and prayerfully to check the cards during the afternoon and return them at the evening service.— *W. Everett Henry, Minister, First Baptist Church, McMinnville, Oregon.*

## FOR 1931

Memorize Phil. 3:13-14.

There are two days about which nobody should ever worry, yesterday and tomorrow.— *R. J. Burdette.*

## AN "AARON AND HUR" WATCH NIGHT SERVICE

Assign the study of Exodus 17 to members of your congregation who will attend and take part in the Watch Night Service. It is well to make these announcements from the reading desk during two services on December 28. This will create interest and increase cooperation and attendance.

Assign the parts of Moses, Joshua, Aaron and Hur, to four men in the congregation, the last two young men. They should be encouraged to secure long flowing white robes. The pastor, or someone else with a good voice should read the story slowly and distinctly, from the beginning of chapter 17, and the four assigned character parts, Moses, Joshua, Aaron and Hur, should act out in pantomime portions here given.

After the congregation has assembled, the choir begins the processional, and are followed to the chancel by those to take part in the pantomime. The reader, the four principal characters, and a group of young people to be in the background to lend color, and enact certain portions of the story. Hymn: "Arise, O Lord of Hosts," *How.*

Reader: Chap. 17. When second verse is begun, young people in background should begin whispering and motioning to show discontent, and showing their distrust of Moses, who sits in meditation in the foreground. When the disturbance continues during the reading, Moses looks at the group, and motions for them to appeal to God on High. Instead of being pacified, the group draws near Moses, and as the reader begins verse 4, Moses drops on his knees and implores Jehovah to come to his aid. Let Moses remain on his knees until the reader has completed verse 7. Then he arises, turns and sees the distressed and frightened group, who apparently see the soldiers of Amalek in the distance. Let them raise their hands to their foreheads and look off stage, as though looking into the distance, and showing distress.

Moses motions to Joshua, as the reader begins verse 9, who comes to the side of Moses. They confer and with motioning and nodding act out the reading of the verse. Joshua goes to the group back stage, motions to certain ones to come apart from the rest to help him to obey the command of Moses. As the reader proceeds, Moses, Aaron and Hur move to the center of the chancel where Moses kneels and appeals to Jehovah with hands upraised. Weary, he lowers his hands as the reader reads verse 12. Aaron and Hur stand on either side

of Moses and hold up his hands (until the going down of the sun) (lower the lights here). After the reading of verse 13, turn on lights, and as reader proceeds with verse 14, Moses, attended on either side walks to the reading desk and solemnly writes in a huge book (Place some blank sheets on the pulpit Bible, and have an impressive-looking penholder plainly to be seen by everyone in the church). After the pantomime writing, Moses, Aaron and Hur proceed to the foot of the Altar and offer prayer.

Pastor offers prayer after Moses has knelt in silence for short time.

Hymn: "High in the Heavens, Eternal God," *Watts*.

Benediction.

Processional.

*Note* — On New Year's Day, the pastor may refer to the illustration of Aaron and Hur, holding up the hands of Moses in supplication, typifying the aid given to the pastor by the loyal members of the congregation.

### CHOIR "WATCH NIGHT" CHRISTIAN ENDEAVOR "WATCH NIGHT"

Two most interesting announcements have come about Watch Night programs, one held in a home where a lighted Christmas tree was utilized during the program; the other in the Sunday School rooms where the Christmas tree was available.

Singing of three familiar hymns.

Reading of New Year Resolutions for everyone present (each person may read his or hers, or they may be handed to one person for public-reading).

Lights should be gradually turned off to show the dying of the old year.

Several stanzas of "Abide With Me" with lights low.

Reading or recitation of the following: "Higher My Soul, Higher."

"Morning is breaking across the 'Ridge of Stars.' A new day is born. God has sent the angel to open the door of day. Already the misty mountain heights are clothed with soft sunlight, and the sky rim above is rose-lined and silver-tinted.

"Awake, O my soul, for God is giving me this new day — another chance to mirror His image — another opportunity to be fine and true — another occasion to tell of His love.

"Let no unclean thought mar the beauty of this day. Let no unworthy dream dull the loveliness of this dew-kissed morn. Let no careless word darken the horizon of this day. Let no wasted moments lose the importance of these hours.

"Help me, O Lord, to know the value of time; to feel the importance of these moments once more granted as a trust from Thee! It is time that came from Thee, and will return again at night bearing up Thy throne the results, whatever they may be.

"When life's book shall be read, grant this day shall be a record of stainless deeds, of noble impulses and unflinching zeal toward a higher life."

— *Rosalee Mills Appleby, Petropolis, Brazil.*

Gradually turn on lights during the above recitation.

Several familiar hymns.

New Year Benediction by Pastor.

Refreshments.

### INVENTORY OF 1930

1. What have I done during 1930 that has been of any benefit to my church?

2. What would become of the church if every member had done exactly as I have done?

3. How many times have I been absent when I could have been present if I had made an effort to do so?

4. Have I visited the sick and spoken a kind word to cheer them in their affliction?

5. Would I be pleased to receive the same consideration in case of sickness as I have given to others?

6. Have I told any of my friends of the aims and objects of the church, with a view of getting their membership?

7. If I have been negligent, is it because I am at fault, or because the rest of the members don't do their duty?

8. Am I going to continue in the same old way, or am I going to start something?

9. Am I in partnership with the rest of the members in running the business of the church?

10. Is it right for someone else to do all the work and me to expect an equal share of the benefits? — *From the bulletin of Wooster Ave. Reformed Church, Akron, Ohio.*

### LIFE AFTER DEATH

The Chicago University Press has issued a leaflet of 45 pages, containing the view of a Scientist (Arthur H. Compton); a Theologian (Shailer Mathews); and a Minister (Charles W. Gilkey); to this all-important question. The leaflets are two cents each, and you may gain from it suggestions for a sermon on this theme.

### ORGANIZATION PROJECTS FOR 1931

Bulletins sent to *The Expositor* by pastors in various parts of the country announce the selection or choice of definite projects for the coming year by various church organizations. One announces "Special work for the local Orphans Home" as the project chosen by the Men's Club. The vesper service, one each month, will be held at the orphanage under the direction of the Men's Club, and a special visitors evening for each week. A register is kept of all members of the church visiting the orphanage, and the names are read at the monthly vesper service.

A Boy Scout group of one church has chosen the care of several adolescent shut-ins, who will be guests of honor at special services each month. At a special service mention will be made of some of the heroic accomplishments of the shut-ins, their special interests from an intellectual and spiritual point of view. (Special care is exercised that no mention is made of any physical affliction



which might call undue attention to the handicap of the afflicted.)

A group of young high school girls has chosen the aged women in the congregation for social calling, providing interesting reading matter, etc. Some who cannot use their eyes receive the added attention of having news items read to them. In order to "put themselves in their places" the girls had a party for the aged women and the members of their group. The girls dressed in the styles prevailing at the time the elder women were young, and the entertainment was in keeping. The girls received considerable education in bygone customs and dress in carrying out their plans. The entertainment included a review of some of the scientific inventions in the past 50 years, mention of great or outstanding public servants during the past 50 years, changes in social customs, etc.

### ALL-STATES BANQUET

An enjoyable and interesting get-together was planned by the young people of one of the M.E. Churches in the middle west. There were 18 tables, and the names of several states, in the person of attending members, were assigned to each table. All of the states were included, also Hawaii and Alaska. Each person chosen to represent a state wore a paper hat with a map of state in outline, representing the crown. No names were put in the outline. Persons assigned to sit at the various tables had much merriment guessing the states represented by the outlines. Many of us have hazy ideas of U.S. geography, and some of us can't make good outlines. Each person representing a state was invited by the youthful toastmaster to tell something of the physical geography of the state, its location in reference to other states, its principal products, etc.

A prize was offered to the state receiving the most votes for accuracy in information about the state. Everyone present had the privilege of voting.

### EVANGELISM OR PERSONAL RELIGION MONTH

In the fore part of this issue you will find Dr. Boreham's winsome expression of his idea of Evangelism. There are many suggestions and many recipes offered from many sources on the best and most effective way of carrying out Christ's "Go ye therefore into all the corners of the earth . . ." The method does not seem to hold the power of accomplishment as does the spirit possessing the light and love of Christ. Dr. M. E. Dodd, of Shreveport, La., says:

When we are through changing we are *through*. But it is only methods that change. Principles abide forever. Modes of transportation changed from the ox cart to the wagon, to the carriage, to the automobile, but the principle of "3.1416 times the diameter of a wheel equals the circumference" remains the same whether it be an ox cart wheel or automobile wheel.

Why some modernists cannot see this distinction is strange. Church architecture, church equipment, forms of service, methods of work may change but the Word of God abideth forever.

G. K. Chesterton says: "If I had only one sermon to preach, it would be one that would profoundly annoy the congregation. I should feel specially confident that I should not be asked to preach another. The preacher is called to comfort the people, and yet he will fail unless he makes them feel decidedly uncomfortable at times. Preaching must contain more medicine than soothing syrup." Another says: "Preachers take it for granted that their congregations know at least the outlines of the Christian faith. They ignore almost entirely their opportunities for teaching. There is still room for the soul-searching eloquence of Wesley's time." Another says: "That church not interested in the effort to Win Men to Christ has forfeited her right to exist." Remember, Jesus picked his followers by hand; he walked by sea, and said, "Come, John." He stopped at the tax collector's booth, and said, "Come Matthew."

### PAY-UP MONTH

Many pastors find the New Year season a most auspicious time for encouraging the payment of pledges, cleaning the slate for a new start. One pastor writes how he encourages his members to spend less lavishly for Christmas, reserving some for a Christmas Gift to the Master and His work. It is well to advertise the idea of Pay-Up Sunday, or Pay-Up Week in the Church Bulletin or letters during the last few weeks in December. Church members are in a generous mood at the Christmas season, hence it should be easy to center their attention on the need for keeping their promise to the Christ whose birthday they are celebrating. Why ask the Church and Christ to plead the cause of gifts, when we give gifts to our friends so lavishly without pleading.

### MY MEMORY VERSES

Every pastor and Sunday school leader will welcome information about the "Memory" series published by the Wm. H. Dietz Sunday School Supply House. A large card, 8½ x 11, is provided for each pupil in the beginner or primary section, with a place for the name of pupil, residence, teacher, and date. A small card in beautiful coloring is given to each child on Sunday with instruction to study the verse during the week. If the verse has been learned and recited on the following Sunday, the colored card is fastened to the large card. There are verses for nine weeks with each large card, and a choice of large cards. One series is a collection of birds, one specimen garden blossoms, etc., and the verses are all scriptural. Write for specific information, because their use will create interest on the part of teacher and pupil.

## ATTENDANCE STIMULATOR

Rev. James M. McLeskey, First Cumberland Presbyterian Church, Chattanooga, Tennessee, sends you the following suggestion which he is using to advantage. He says, "I organize my people for visitation and ask them to discuss this sermonet in each home visited. If they do not find the people at home, the card may be signed on the back by the visitor and left as a calling card."

*The Card*

## A SERMONET

## Theme: "Church Attendance"

Text—"Not forsaking the assembling of ourselves together as the manner of some is."—(Heb. 10:25).

Regularity in church attendance should be the rule of every life. Non-attendance is an individual religious problem that should be taken to God in prayer.

Do you attend church regularly? I beg that you do for the following reasons:

1. For the sake of your merciful Saviour, Who loved the church and gave Himself for it. Will you do that much for Him?
2. Because it is the right thing to do. Surely God's children want to do right.
3. For the sake of the Church. All church ideals cluster about church attendance. The church will be what we make it, and our church covenant demands it.
4. For the sake of your own religious warmth. This is important.
5. For the sake of others. You have an influence.

If our people will attend church regularly for the above reasons, God will bless us. Let us attend church for religious reasons. The motives which actuate church attendance have much to do with the regularity and permanence of the church-going habit. If you do not attend church regularly and you are physically able, will you do that much for your Lord? Promise God you will.

REV. JAMES M. McLESKEY.

*The Reverse Side of Card*

The members of the First Cumberland Presbyterian Church of Chattanooga are circulating this sermonet among themselves and their friends in an effort to build up regularity in church attendance. Please help us all you can in the development of this worthy sentiment.

Presented by \_\_\_\_\_  
(Visitor)

## AN EXPERIMENT IN RELIGIOUS EDUCATION

Thursday evenings at 10 o'clock approximately three dozen broadcasting stations of the Columbia Chain broadcast from one end of the land, to the other, what is known as the Lutheran Hour. Various outstanding choirs and musical organizations present a type of program which is appreciated by the lover of the best in church music. Each program is featured with an address on various phases of the "Way of Salvation," by the Rev. Prof. Walter A. Maier, D.D., Ph.D., professor of Old Testament at Concordia Seminary, St. Louis. Dr. Maier talks along doctrinal, non-polemical and evangelistic lines.

The specific aim of the Lutheran Hour is to reach the unchurched with the Gospel message. It endeavors also to reach those seeking the basic fundamentals of religion and, of course, the shut-in.

The Lutheran Hour has well been spoken of as "One of the most gigantic and ambitious missionary undertakings ever sponsored by any organization in this denomination."

## HOW THE MINISTER WORKS AND LIVES

Rev. Robert S. Wightman, Maywood, New Jersey, secures the sympathetic understanding of members of his congregation by writing out in

detail the work and service required of the minister by the congregation, printing it in booklet form on his duplicating machine, jacketing it with an attractive cover, and tying.

On the jacket he prints the following:

## The Work of the Minister

The life of the Minister to many is a closed book. He preaches and calls occasionally; performs certain ceremonies publicly. That is all most people know.

If in reading this pamphlet you feel that his work is more than he can do, and do well, would you mind asking how you can help, and when?

## CANDLE-LIGHT MUSICALS

Beginning promptly at seven forty-five:

1. The Male Choir Invisible, "O Come All Ye Faithful."
2. Processional Hymn No. 177, "It Came Upon a Midnight Clear."
3. Anthem, "Sing and Rejoice," *Vienin*.
4. Scripture, 2 Corinthians 4:1-6.
5. Anthem, "God Who Commanded the Light to Shine Out of Darkness," *Yates*.
6. Carol, "Lo How a Rose E'er Blooming," *Praetorius*.
7. Prayer.
8. Offertory Solos, "He Shall Feed His Flock." Alto, "Come Unto Me." Soprano (From the Messiah).
9. Hymn 180, "Joy to the World the Lord is Come."
10. Scripture, Matthew 2:1-11.
11. Tenor Solo, "If With All Your Heart Ye Truly Seek Me."
12. Scripture, Luke 2:1-14.
13. Carol, "The Birthday of a King," *Neidlinger*.
14. Luke 2:15-20.
15. Anthem, "O Zion That Bringest Good Tidings," *Stainer*.
16. Sermon.
17. Hymn 181, "O Little Town of Bethlehem."
18. Prayer.
19. Recessional. Hymn No. 174, "Hark the Herald Angels Sing."
20. Benediction.
21. The Choir Invisible—"Silent Night."
22. Postlude.—*Rev. Edwin I. Stearns, Caldwell, New Jersey.*

## A COMPARISON

The twelve facts stated below are absolutely true. They are given here not to create a sentiment conducive to idleness among ministers, but to make it possible for them to give themselves to prayer, study and spiritual matters:

1. The Chamber of Commerce says that there are at least 164 physicians, white, in Shreveport. The Evangelical Ministers' Association says there are not more than 50 preachers in the city—one-fourth as many preachers as there are doctors.
2. Doctors visit only the sick, but ministers are expected to visit the sick and the well.
3. Doctors never go except when they are called, but ministers are seldom called, and yet they are expected to go.
4. Doctors never go to any place unless there is specific need, but ministers are expected to go to every place to see if there is any need.

5. Usually doctors stay only a few minutes, but ministers are "too professional" if they do not sit down for a deliberate and long chat.

6. Doctors can call with propriety any hour of the night or day, but ministers can call acceptably only for a couple of hours in the afternoon (just the time the people are usually out).

7. Doctors always have the right address, but ministers are seldom notified of changes in addresses. Hence, they spend at least half of their time in going to addresses from which the people have moved.

8. Calling on the sick is the doctor's major duty, but calling on the sick and the well is the minister's minor duty.

9. Usually doctors are considered too busy for "outside duties," but ministers must be active in every public interest.

10. While doctors do have to study, they do not have to prepare and deliver many addresses; but ministers, as a rule, have to prepare and deliver at least three addresses each week.

11. Doctors have office hours for people to come to them, but ministers do not.

12. Doctors, with a few exceptions, are not expected to perfect and lead great organizations in promotional and enlistment programs, but ministers must be organizers and promoters.

— Rev. M. E. Dodd, Shreveport, La.

## SERMON IN VERSE

The Rev. T. W. Malcolm, D.D., Mount Olivet Presbyterian Church, Brooklyn, New York, gives you a sermon in verse, used at the time a class of boys and girls were received into church membership:

### TO BE TRUE

Today I must give myself to Thee,  
My Hope, my Joy for e'er to be,  
Since Thou didst give Thyself for me—  
O, make me true!

Confessing Thee to be my Lord,  
I would be guided by Thy Word;  
Oh, make my will with Thine accord—  
And I'll be true.

Nor let me e'er forget the vow,  
As to Thy gracious love I bow;  
Through all the years, then, e'en as now—  
I would be true.

When tempted, tried, and oft' dismayed,  
And thronging cares are thick arrayed—  
Give me the faith that, unafraid,  
I may be true.

Remembering Thee, Thy Cross and Shame,  
How can I but revere Thy Name?  
Lord, make me like Thee, without blame—  
And true.

Then, true to Thee through all my days,  
In all my words, and works, and ways,  
Thy face shall I behold with praise—  
I have been true.

Affectionately your Minister,  
T. W. MALCOLM.

## FIRESIDE FAITH SERIES

The Old Family Bible.  
The Old Family Pew.  
The Old Family Album.  
The Old Family Cradle.— Rev. Edwin I. Stearns,  
Caldwell, N. J.

Just by way of illustration, this is the way we programmed the last one on the "Cradle." It happened to be New Year's Eve Sunday.

All lights low except spot in green on small stand. I lifted the cloth and showed a skull. Then recited what Hamlet had to say on the futility of life in the fifth act, first scene. Skull covered and light shifted to quartette who sang: "One Sweetly Solemn Thought Comes to me O'er and O'er."

Then light shifts to rose color on old-fashioned hooded cradle which had a history intimately connected with the church. Leading up to the mother's thoughts as she looked at her little hopeful, who in this instance died at the age of four and she remembered that.

"Some Day the Silver Cord Will Break." This was sung as soprano and alto duet.

The text in Exodus 2:3 was "She took for him an ark of bulrushes," and the first thought suggested is "The Helplessness of Infancy." Helplessness, innocence, trust is irresistibly attractive. The helplessness of the sinner attracts God's love. The seeking God and the seeking shepherd will find the lost, strayed or stolen lamb.

"The Ninety and Nine" sung as solo.

The second thought suggested is "The Mother's Faith." Mother's know suffering, love, and joy. Compare Jochabed, mother of Moses and Mary, Mother of Christ. Their love conquered their fears. They could sing with all fidelity even when sorrows like sea billows rolled over their souls:

"It is well with my soul," as trio.

The last suggestion was "The Long Look Ahead." The new year is yours. Take it day by day. Use it with a view to eternity. Sometimes we do look back like Elizabeth Akers Allen in her poem "Rock Me To Sleep, Mother, Rock Me to Sleep" (Which I read to a soft lullaby tune on the organ) but we must bear well in mind the day of accounting. Then the one who has made peace with God through Jesus Christ can hopefully wonder if there will be any stars in his crown? Not that we strive only for a prize, but that running we run with our might the race God has set before us. That we might obtain the good word from the Master of the Games.

Quartette sings "Will There be Any Stars in My Crown."

A short prayer and benediction ends the service in one hour.

## Week of Prayer, 1931

Sunday, Jan. 4, to Saturday, Jan. 10

The Federal Council of the Churches of Christ in America joins with the world's Evangelical Alliance of Great Britain in urging all the churches and followers of Christ everywhere to unite in a "Universal Week of Prayer" at the beginning of the new year. The devotional program here presented is not only being circulated in all English-speaking lands but is being translated into other languages for use throughout the world.

World Evangelization is the general topic. If we were right in celebrating the last Pentecost as the nineteen hundredth anniversary of the first, we are now keeping the anniversary of the first Pentecostal year. Let us remember that after the Gospels in the New Testament come, not the Epistles, but the Acts. Those Acts were preceded by the enduement of power through the Holy Spirit. That power must manifest itself. There



may be some religion in which only God and the individual are concerned, but Christianity requires three—God and the individual and somebody else. The individual must work out his salvation in order to keep it; he must give in order to receive. That is the lesson which we need to take to heart today. It is a witnessing Church that will be a growing Church. It is the carrying of the Good News which is to change the face of the world. For the coming of the Holy Spirit, the first preparation was one of prayer.

### Sunday, January 4

#### *Suggested Topics for Sermons and Addresses:*

World Evangelization—The Lord's Command. Matt. 24:14; Matt. 28:16-20.

World Evangelization—The Divine Dyanmic. Acts 1:6-8.

World Evangelization—Essentials to Success. Luke 24:49; Acts 2:1-4.

World Evangelization—The World's Only Hope. Acts 4:12.

### Monday, January 5

#### *World Evangelization: Thanksgiving and Confession*

#### *Thanksgiving*

For the fathomless love of God that sought us and redeemed us; that we are the temple of God and that the Spirit of God dwelleth in us.

For the help that has come to us by seeing in others something of the beauty of Christ, and for any we may have been enabled to lead to Him.

For a growing apprehension by the Church of the extent of its unfinished task.

#### *Confession*

That the burden of the world's need has not driven us more frequently to prayer and effort.

Of the Laodicean state of so many Churches, and of lack of unity when terrible anti-Christian forces are so well organized.

#### *Prayer*

For a great Church awakening and world-wide spiritual revival.

*Scripture Readings:* Luke 24:36-53. Psa. 72. Acts 2:1-18.

### Tuesday, January 6

#### *World Evangelization: The Church Universal*

#### *Thanksgiving*

For the fellowship of those of all races who have found in Christ the true meaning of life.

For the elimination of denominational prejudices and a growing realization of the fundamental underlying unity of all who acknowledge Christ as Lord and Saviour, and the consequent growing power for world witness.

#### *Confession*

That there are deaf ears that hear not what the Spirit saith unto the Churches, and that many have lost their first love and have merely a name to live.

#### *Prayer*

That love and zeal and life more abundant may characterize each Church so that "Thy saving health may be known among all nations."

That the Church may realize that, holding as it does the secret of love, joy, peace, and life everlasting, it is debtor to all who have not heard or have not understood the Gospel at home and abroad.

That the Church may know how to deal with the drift away from public worship, and that no Church may rest content unless souls are being born again within its walls.

*Scripture Readings:* Eph. 4:1-13. Col. 1. 1 Cor. 12:12-27.

### Wednesday, January 7

#### *World Evangelization: International Fraternal Cooperation*

#### *Confession*

Of prevailing national sins; selfish materialism; disrespect for law; indifference toward the suffering and oppressed; gambling; disregard of the Lord's Day.

Of international jealousies and suspicions; lack of international understanding.

Or economic exploitation without regard to human, moral and spiritual values.

#### *Thanksgiving*

For a growing desire for peace and goodwill, and belief in the possibility of abolishing war.

For the large measure of kindness and benevolence found in community and national life.

For outbursts of righteous indignation against injustice and tyranny in any form.

For increasing international fellowship and cooperation.

#### *Prayer*

For a Christian settlement of social wrongs, and industrial disputes, a Christian solution of international difficulties, and complete religious freedom everywhere.

That men and nations may realize the dangers of wealth, power, and material and scientific progress divorced from Christian character and may learn to build the entire social order on Christian principles.

For a true appreciation of moral and spiritual values, for a strengthening of the bonds of world-wide Christian brotherhood, and for effective world-wide proclamation of the Gospel, which holds the only solution for every problem, individual, national, and international.

*Scripture Readings:* Luke 2:1-14. Psa. 67. Isa. 2:1-5. Acts 17:24-31. Rom. 13.

### Thursday, January 8

#### *World Evangelization: Foreign Missions*

#### *Confession*

Of failure to realize that the greater and more difficult part of the task of world evangelization yet remains to be undertaken.

Of the failure of so-called Christian nations to be truly Christian in their own life, thereby placing the missionary's proclamation of the Gospel under the gravest handicap.

Of the fact that we think too much of missionaries as a class apart, forgetting that every Christian should be a missionary—a witness at home or abroad.

Of failure to recognize the fact that Christ's command means that none on earth should be deprived of the opportunity to hear of the Saviour's love.

#### *Thanksgiving*

For evidences of grace in every land and among every race, thus proving that the Gospel is the power of God unto the salvation of the whole world.

#### *Prayer*

That in Asia's two million villages indigenous churches may be planted in numbers sufficient to carry on and complete the evangelization of rural areas.

That intercessors may be multiplied for the huge, largely untouched regions in Central Asia; for India's borderlands and hundreds of native states; specially for closed lands like Afghanistan, Nepal and Tibet; and for the neglected problem of the Malays, the unreached tribes of New Guinea and Borneo and for neglected millions in the Dutch East Indies.

For the Moslem lands of the Middle and Near East and for the Balkans and parts of Europe where the evangelical witness is weak.

For North Africa, Islam's stronghold; for specially needy regions like the hinterlands of West Africa, large regions in Abyssinia, the Anglo-Egyptian Sudan, British and French Somaliland; and for millions in Africa who are entirely unevangelized.

For Latin America, whose importance in the world of the future will be immense.

For the practical success of survey work which is directing attention to the problems and needs of the missionary movement today.

*Scripture Readings:* Isa. 52. Isa. 11:1-9. Matt. 9:36-38. Mark 16:14-20.

### Friday, January 9

#### *World Evangelization: Family, School, and University Life*

*Thanksgiving*

For parents who, amidst the prevalent disregard for the sanctity of the home, foster the spiritual as well as the mental and physical development of their children.  
For students in schools and universities who cherish a Christian idealism and are concerned to win their fellows to Christ.

*Confession*

Of the decline of family worship, and family attendance at the House of God.

*Prayer*

That parents may realize that there is no substitute for the influence of the Christian home.

That parents may so live as to make it easy for their children to think aright of the Fatherhood of God, and that they may pray unceasingly for their spiritual welfare.

That teachers may realize the solemnity of their responsibility to God and to the world, and discharge it by exercising a Christian influence upon their pupils.

That Sunday School teachers and all workers among young men and women may not rest content until they have brought those under their care to know Christ as Saviour.

That reverence, appreciation, and love of the Holy Scriptures may be found in schools, colleges and universities.

*Scripture Readings:* Deut. 6. Psalms. 34. Prov. 4. Mark 10:13-16. 2 Tim. 2:1-15.

**Saturday, January 10***World Evangelization: Home Missions**Thanksgiving*

For the multitude of earnest workers in the cause of Christ, and for the widespread desire that ours may be truly a Christian nation in every aspect of its life.

*Prayer*

That all workers may be brought closer together in co-ordinated effort to reach all ages and classes, so that there may be none in village, town, or city who have not heard and understood the meaning of the Gospel.

That every Christian may be a keen student of the art of soul-winning — may learn how, by prayer, kind words, and helpful deeds, to create opportunities, and then under the power of the Spirit of God to speak words that will live for ever.

That there may be a fuller awareness of what it means to follow Christ in our industrial life.  
That the Church may bear persuasive witness to inter-social fellowship and cooperation.

For a spiritual revival that will reach the ends of the earth, and for the speedy coming of the Kingdom of our Lord.

*Scripture Readings:* Luke 24:44-49. Rom. 2.

Rom. 11.

*Note* — Copies may be secured from the Federal Council of the Churches of Christ in America at \$1.50 per 100.

## Parish Motion Pictures

### CLERGYMAN HAS INTERESTING MOVIE-MAKING EXPERIENCES

A few of the many ways in which a clergyman can make use of 16 mm. movie-making equipment are well demonstrated by the interesting experiences of Rev. Jens C. Roseland, of Chicago.

The Rev. Mr. Roseland, who is a Norwegian Lutheran clergyman, has just recently returned from a trip to Iceland and the Scandinavian countries of Europe. In Iceland he attended the Millennial Celebration of the Parliament of that country as a delegate from Illinois. As many as 30,000 people were present at a number of the

various ceremonies, and Mr. Roseland secured many excellent movie shots.

He also attended, in Norway, the celebration of the nine-hundredth anniversary of the introduction of Christianity into that country. He states that frequently there were 40,000 people in attendance at the celebration and he was able to make some excellent movies of the ceremonies and of notables in attendance. In all, he took nearly 3,000 feet of film while on his trip this summer.

He is the owner of a Filmo movie camera and projector, and before he left on his trip he explained to his parishioners that he would himself buy his motion picture equipment, but that when he returned he would give a lecture in the church, illustrated by his motion pictures and telling of his travels, at which an admission price would be charged to help defray his movie-making expenses. He explained that 50 per cent of the proceeds from this lecture would go to himself and 50 per cent to the church. He expects to secure considerable money from this lecture and also from a number of similar lectures which he has been requested to give in other churches.

He has also taken movies of parish happenings and whenever he announces that pictures are to be taken the attendance at these gatherings is materially increased; also he finds a good attendance at gatherings where it is announced that the pictures are to be shown.



Rev. Roseland with his Camera

## LUTHER MEMORIAL OF CHICAGO USES MOVIES

Three instances have just been reported from Chicago as to how motion picture projectors can be used to raise money for church purposes. It will readily be seen that instead of being an expense a projector easily becomes a source of income.

At the Luther Memorial Church, 2500 Wilson Avenue, on the occasion of the annual fall bazaar the men's club elected to conduct a motion picture booth as its part of the activities. With a Filmo projector such films as *Felix the Cat* animated cartoons; two UFA educational subjects, *Hunting and Fishing in Siberia* and *Taming the Taiga*; Boy Scout pictures and miscellaneous comedies were presented. Each reel took about 15 minutes to show, and an admission charge of 5 cents per reel was levied. So intense was the interest in the pictures that there was always a line at the entrance of the booth waiting for the beginning of the next reel.

The accompanying photograph shows August Schmidt, head councilman of the church, operating the projector.



Luther Memorial's Projector in Action

The audience was made up of people of all ages.

About \$40 above expenses were cleared from the booth operation, and the pastor, Rev. Edwin Moll, expressed himself as delighted with the idea of discovering a new source of income which was so rich in high-grade entertainment qualities.

Another instance of revenue raising in Chicago was at the Granville Methodist Church. Here Mr. and Mrs. John Skinner, Chicago school teachers, presented 16 mm. motion pictures which they had made during a trip to Europe last summer.

They had shown these pictures to some of their friends who had felt that the films should be viewed by a larger audience. It was arranged that the pictures should be shown in the church with an accompanying travel talk by Mrs. Skinner. An admission charge was made with the understanding that the proceeds should go to the church. The sum of \$85 was realized.

## Question Box

Interesting questions continue to arrive from clergymen who are doing, or who are contemplating, work with motion pictures for their congregations. Mr. Ford Hicks, Vocational Advisor of the Bell & Howell Company, continues his answers to questions.

Rev. H. T. Weiskotten, of Brooklyn, N. Y., puts the following problem: I have been examining catalogues of 16 mm. films in search of some that might be available for Sunday evening services. I am not looking for sufficient films to fill a steady program throughout the year. What I want is about four or five to scatter throughout the year's program.

**Question by Rev. Weiskotten**—From your acquaintance with religious films, can you suggest four or five which you think would be suitable for use at a Sunday evening service, and also the company from which they can be rented?

**Answer by Mr. Ford Hicks**—It is difficult actually to recommend films. We cannot make any "warranty," nor do we wish to appear to discriminate in favor of any producers. However, since Rev. Weiskotten puts his question so specifically, we might suggest four widely accepted 16 mm. films, two of them one reel and the other two of twice that length, available at a rental price of \$2.50 per reel, plus transportation. A card addressed to *The Expositor*, 815 Caxton Building, Cleveland, Ohio, will bring you the names and addresses of all the distributors of films named here.

The titles are the following:

"Christ Confounds His Critics," John 8:1-12. (One reel.)

"The Unwelcome Guest," Luke 7:36-50. (One reel.)

"Forgive Us Our Debts," Matthew 19:16-23. (Two reels.)

"The Rich Young Ruler," Matthew 19:16-23. (Two reels.)

A seven-reel version of "The Passion Play," can be obtained from its distributors, The Hemmenway Film Co., and can be rented from The Photoart House and other rental libraries. Shorter films on the same subject are obtainable from several distributors.

We would repeat the admonition contained in a free monograph on "Religious Film Sources," a copy of which will be sent to any clergyman upon request:

"Much of the film that is offered, particularly in theatrical width, was made many years ago. Consequently its technical standards are not up to those of the latest theatrical releases. On the whole, 16 mm. religious films are less subject to this condition, because their production dates back only about five years, and only the better 35 mm. films have been offered in reduced version. Churchmen should observe the dates of testimonial letters offered on behalf of religious films, and should take the precaution of pre-viewing old films before offering them to their congregations.



Inquirers should assure themselves in advance as to the denominational and other fitness of the films offered by distributors."

**Questions** — by Rev. L. R. Moessner, Elmore, Ohio.

**Answers** — By Mr. Ford Hicks.

Rev. L. R. Moessner, of Elmore, Ohio, writes: Have been reading your monthly articles about motion pictures with much interest all summer, and now I would like to have you answer a few questions for me also:

**Question** — While I can see the value of educational films in their place, for a Sunday night showing I would like to know where to get real religious subjects?

**Answer** — The monograph on "Religious Film Sources" has been sent to Rev. Moessner, and the general subject matter of this question is covered also in the reply (above) to Rev. Weiskotten's question. In any consideration of the question of films it must be remembered that general educational, as well as home-made films of local interest are always intensely interesting and can be secured in very satisfactory volume.

**Question** — I find that some men are using dramas for Sunday evening showings, but is the small description in the catalog a proper guide as to the nature of the film? Is it advisable to preview films of this type, so no objectionable scenes may be presented in the church auditorium?

**Answer** — It is always desirable to preview films intended for church presentation. A religious film is a sermon in living pictures, and a clergyman should be as painstaking in his choice of films as he is of his oral sermon material. A twenty word description of a five reel film cannot possibly be adequate. As to dramatic films, a clergyman can get dependable reviews on all pictures from such social agencies as the "National Committee for Better Films," 70 Fifth Ave., New York, or the Screen Estimates of "The Educational Screen," 5 So. Wabash Ave., Chicago, Ill.

**Question** — As some films consist of from three to six reels, which would make a service too long, is it advisable to show only two reels one week, and more the next week?

**Answer** — We would not recommend the splitting of feature length pictures over more than one program. The continuity of a film requires that it be viewed at one sitting. Other types of films should likewise be run as a complete program and

not continued in part to another time. Drama films are only occasionally suitable as a sermon material.

**Question** — Would you please list for me a number of "dramas" that may be shown without fear of criticism from people living in a community where we have no movies? (We know the people go to movies in other towns.)

**Answer** — A general guide in the choice of dramatic films has already been indicated in the reply to Rev. Moessner's second question. A consultation of rental library catalogs will give many good titles, e.g., Willoughby's of New York offer "The Fourth Commandment;" Kodascope has "The Wanderer," "The Little Church Around the Corner" and "The Passing of the Third Floor Back;" Pathe offers "The King of Kings." We are now engaged in a survey to ascertain titles and sources that have found favor in the actual experience of church film users. The cooperation of everyone who can offer data on this question is respectfully urged.

\* \* \*

## WILL REVIEW FILMS

So many clergymen and laymen active in church work are making 16 mm. motion pictures of local church events, or of other subjects that lend themselves to showing to church groups, that I shall be pleased to review any such films that may be sent to me.

I shall write the review of a film direct to the sender in each instance, and with the sender's permission shall frequently comment in these columns upon certain features of the film submitted.

If films are sent by parcel post to me at 1801 Larchmont Avenue, Chicago, they will be returned post paid. The name and address of the sender should, of course, be plainly written on any package containing film. I shall also appreciate a letter telling of the circumstances surrounding the taking of the pictures and anything else relative to them which may appeal to the writer as being of interest.

It may possibly be found that some of the films may be of such general interest that it may be practical to set up an amateur film exchange library under the auspices of *The Expositor*. At any rate much good should result from a comparison of the various films submitted.—*Ford Hicks*.

## Music for Choir and Organ for January

### Prelude

Prayer — *Capocci*  
Dawn — *Chubb*  
Pastorale — *Galbraith*  
A Shepherd's Tale — *Gillette*  
Consolation — *Silver*  
Serenade — *Widor*  
Melody — *Bond*  
Sarabande — *Handel*

### Anthem

Open Our Eyes — *MacFarlane*  
If Ye Love Me — *Simper*  
In the Hour of Trial — *Broome*  
There's a Gentle Voice of Love — *Bird*  
Light at Eventide — *Lloyd*  
O Lord, How Excellent — *Ambrose*  
God is Love — *Shelley*  
My Soul Shall Be Joyful — *Federlein*

How Beautiful Upon the Mountains — *Harker*

#### Offertory

Prelude in G Flat — *Scriabine*

Cantilene from Second Symphony — *Barnes*

Berceuse — *Dennee*

Lied — *Wolstenholme*

A Serenade — *Nevin*

Offertory in F — *Stultz*

Meditation — *Sturges*

#### Postlude

Festal Postlude — *Rockwell*

March — *Kinder*

Allegro, Third Sonata — *Guilmant*

Coronation March — *Meyerbeer*

Grand Choeur — *Salome*

Jubilate Deo — *Silver*

March — *Mendelssohn*

Closing Voluntary — *Ashford*

## Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

### NEHEMIAH. Neh. 4:6-21.

Throughout the generations, the wonderful story of Nehemiah and his building the wall of the Holy City, has been the inspiration of all those who undertake daring enterprises. Here is just the material to help the timid and doubting to dare and do, when all the signs seem against them. Nehemiah's successful building enterprise is given to us as a story of explanation, organization, and determination.

1. *Explanation.* A word of two letters may rise out of littleness by virtue of its roots. "So we built the wall." That little word "so" is a great storehouse of difficulties and oppositions surprisingly overcome.

The seed of this heroic undertaking was sown when Nehemiah was told of the hard lot of his people in his homeland. The seed germinated and the first rootlet started when the cup-bearer took a chance on appearing before his king with a sad countenance. A proper cupbearer will not intrude his sadness upon the king. There may be unpleasant consequences. But Nehemiah, knowing his hazard, had prepared for the ordeal by earnest prayer to God that he would grant him favor in the King's sight. Nehemiah's prayer was so abundantly answered that from the first Artaxerxes helped him forward with his task. Prayer always helps. The King helped. "The people had a mind to work." Scoffing outsiders tried ridicule. Trembling insiders predicted failure. But who can stop a man who prayed like Nehemiah? God gave him the support of influential people, gave "the people a mind to work," and kept alive the patriotic cupbearer's own faith and courage and purpose. And "so," in spite of danger, fear and ridicule, blunt opposition, division and social wrongs among the Jews themselves, they "built the wall."

2. *Organization.* In Nehemiah's prayer there was faith enough to tell Tobiah and his mountains to go cast themselves into the sea. And the mountains were removed. Never-the-less, Nehemiah kept his powder dry and organized his forces for work and defense. Two factors majored in Nehemiah's problems. Both required organization — one for defense the other for work. The greatest contribution which the city whose wall he was

rebuilding was to make to the world, was a message destined to do away with military defense, a message and a Messiah destined to suppress military passion and release war energies for constructive labor.

When swords become plows and spears pruning hooks, there will be no need of military organization, but all the more need for organization of the workmen who use the new supply of plows and pruning hooks.

Today the Church has changed the sword of steel for the sword of the spirit. The enemies against which we must defend ourselves while we are building the Church of Christ are not outside ourselves, but inside — selfishness, indifference, shirking, faultfinding, and all the rest of Tobiah's co-hinderers.

3. *Determination.* Having put his hand to the plow Nehemiah was proof against all efforts to make him turn back. A less determined man would have found plenty of good reasons for giving up the job. But he had prayed himself through, not Paul himself could say more resolutely and "But one thing I do." Such disinterested, determined, God-fearing, and God-trusting leadership, always wins the people. It did then, it does now.

\* \* \*

### EZRA. Ezra 7:6-10.

This Ezra who went up from Babylon was a notable man, whether considered according to lineage, character or life work. "This Ezra." Look up his genealogy. Take note of his character marks. Think of his achievements. Yes he may quite probably be introduced as "this Ezra" — not just an ordinary individual bearing a name common enough in Israel, but a distinguished bearer of that name — this Ezra! Colorful words about him and his work, as here written for our learning, are preparation, proclamation, and vindication.

1. *Preparation.* That he prepared, what he prepared, and how he prepared are all significant. Ezra prepared his heart. Preparation of the head was necessary, while preparation of the heart is indispensable. Enthusiasm and joy in service and leadership are possible only when the heart is prepared. We can imagine Ezra's having many

reasons for being contented in Babylon and probably unable to leave without sacrifice.

That he set out for Jerusalem so bravely, so confidently, must be taken as witness to his heart enlistment in what he was undertaking for his people and his God. People who start on journeys and leave their hearts behind, can neither have joy for themselves, nor impart joy and courage to other people.

Ezra prepared his heart to seek the will of the Lord, to do the will of the Lord. By the very enlistment of these elementary intentions of the heart, a man ceases to be just any man, and becomes "this man," singled out and separated from the run, developing into a ready scribe in the law, attracting attention of the powers that be, with the hand of God manifestly upon him. This was true of Joseph. It was true of Daniel. It is true of life in all generations. When seeking, doing, teaching — are bound together in a life program, a man thereby becomes a useful servant of God.

2. *Proclamation.* Ezra was moved by these considerations to proclaim a fast. And in principle, they are still vital to Christian experience. First, there was a purging sense of sin. These home-going pilgrims well knew that the discipline of captivity had been due to sin. The nearer they came to Jerusalem the more keenly did they feel that. If they were to find going back to the Holy Land at all worth while they must go back with chastened spirits, loosed from the pagan lusts that had led their fathers astray. Very properly on New Year's morning many churches observe the Lord's Supper.

No other observance is so well suited to start a person in the strivings of a new year with a sense of being cleansed of the sins and the mistakes of the past and with the thrill of a new vision of the work of the prize of the high calling of God in Christ Jesus.

3. *Vindication.* Ezra felt that he had organized on the basis of depending on God. He had even said to the King "The hand of our God is upon all them that seek him for good." Among the repetitions in this narration the most striking is the refrain "The hand of our God."

There were enemies waiting in ambush along the way, but God was round about them "as the mountains are round about Jerusalem," having demonstrated the divine care through difficulties and dangers, and that is essentially the Christian philosophy of life, demonstrated then, many times since, and now continually. Trust God, do his will, go where and when he sends you, and he will take care of you.

\* \* \*

#### DOES PRAYER HELP. Ezra 8:21-32.

A prayerless world would be an empty world, a world without comfort and without companionship. It would also be a world of painful limitations. It is true that many make light of prayer. Multitudes indeed have no use for it. Never-the-less, belief in prayer is world wide. It meets us everywhere. Peasants and philosophers, poor and rich, weak and strong — all classes feel the need of

prayer. Men have a deep craving for the help of prayer.

All the questioning and doubt hurled against prayer do not weaken it.

1. *The Highest Reason.* The seeds of prayer are as deep as life. However wise men become, humanity still prays, still feels the desire to pray. Reason, logic and learning — none of these loosen the foundations of prayer. Prayer in fact is the highest kind of reason, the truest logic of the soul. Despite all the unbelief and irreligion of the world, humanity is wedded to prayer. "Pray for me" is a deep whisper of the soul of man that never dies away.

2. *Does Prayer Help?* Some answer — "Of course there is no help in prayer. How could there be? Prayer is nothing at all, beyond a pious habit of men." They enlarge upon this. It is an empty echo of the souls desire. "It is a futile support of religion that bears no foundation in fact."

It is one of the most pathetic things in human life, that many persons, some learned, some ignorant, dismiss one of the chief supports of suffering humanity, in an easy, casual way.

Happily, it cannot be actually dismissed. Logic may try to dismiss it, but the same returns to prayer. Men grow proud and independent by learning, but the longing for the simplicities of belief and prayer lives on. The most important lesson taught to humanity is the lesson learned at our mother's knees. Men talk about having outlived the superstitions of religion. We have seen some of them in trouble. They were glad to pray. They could do nothing but pray. Nothing else comforted them.

One of the reasons why religion is so powerful lies in the fact that prayer has the strength of a thousand cables. There are tasks of this life that can never be accomplished, troubles that can never be borne, except by prayer.

"No help but prayer.

"A breath that fleets beyond this iron world, and touches him who made it."

3. *Does Prayer Help You?* Would you welcome a prayerless world? Would you like to feel that life shuts down upon us with a hard and hopeless horizon? Are you prepared to confess the utter emptiness, the futility of life? Can you allow yourselves to believe there is no light beyond the border, no voice out of the unseen, no power that flows down out of the mountain tops to those below?

Humanity has accumulated a long and precious experience of prayer. To great multitudes it has proved like oxygen on air, like salt in the sea, like the breath of life. We can not easily say how it helps us. But it cures our loneliness, lifts our burdens, lightens our pathway and puts a song of praise on our lips. God is our great companion and friend. Prayer gives us close access to him. Sweetens our life and satisfies our longing.

"For so the whole round earth is every way  
Bound by gold chains about the feet of  
God."



**FAITHFUL OR SLOTHFUL.** Matt. 25:14-30.

The meaning of faithfulness and slothfulness is generally understood. But their inner workings are not so easily described. How full of blessing a faithful Christian is. How far his influence reaches. How much his sheer fidelity includes. By contrast the influence of slothfulness upon a Christian life, its contagion of evil, its power to weaken even the structure of Christianity is too little realized. People ignore that fact, not wanting to see it.

1. *Faithful.* One of Bunyans finest characters in his "Pilgrim's Progress" is Faithful. He met tall manner of discouragements, obstacles, and foes, yet he kept on. When at length he suffered martyrdom, a simple but eloquent sentence was written of him. "Thus came Faithful to his end."

Faithfulness is not a mere physical condition. Faithfulness is often explained as if it were of bodily origin, or the result of habit and training. We say of a faithful person, approvingly: "It is his way to be faithful. It is constitutional with him. It is rooted in his being. His very muscles and nerves are keyed to faithfulness."

Well enough, but it does not go to the bottom of the matter. To be faithful is to work in fullness of faith. The highest kind of faithfulness is spiritual. To do your work well; to be diligent in business, not to be slow, heavy, or reluctant in your affairs, not to faint or falter in your daily task, however common, to dignify your work by the spirit you bring to it, and to do all this because of the faith of which your soul is full — this is faithfulness. Such a servant could not help being faithful. No fear of neglect when the whole heart is involved. No need of the taskmaster's eye to keep the devoted man at his work. Love is its own taskmaster.

2. *Slothfulness.* Quite despicable is the pilgrim whom Bunyan names Sloth. Slothful, fast asleep under the shadow of the cross. He and his companions, Simple and Presumption, had "fettters upon their heels." Slothfulness is not superficial. We hear apologies now and then for the lazy man. How can he help being indolent with such a lazy father? It is in his blood to be so. We can hardly expect him to move fast. He has natural fettters on his heels. Slothfulness, too, is mental and spiritual. It is hard to see how any man who believes the right things about life can content himself with indolence.

Still more, is religious sloth difficult to understand. How can any real believer of the Lord fail of being faithful to him. To this day the enigma of Judas Iscariot is unsolved. Was it just religious sloth, sheer lack of loyal gentlemanliness, that made him a traitor?

The punishment of the slothful servant is that the opportunity for service is taken away. The servants who are faithful are given additional opportunity for service. If there is no attempt to render true service, it is idle to excuse ourselves by saying that our talent was small, our sphere of service narrow, and that we were afraid of not doing our work right. In the physical world, we learn that that which is not used is taken away. If we neglect the cultivation of our spiritual life, it disintegrates and dies. The talent is taken away from the man who made no use of it, and given to the man who was faithful. This stern law verifies itself in history, and Christ but read off accurately one of the great moral conditions of human life today when He said: "Take therefore the talent from him and give it unto him who hath ten talents."

## Book Reviews

THE REV. I. J. SWANSON, D.D.

**The Bible and the Ages**, by Horace M. Du Bose, D.D., Bishop, M. E. Church, South. 255 pp. Revell. \$2.50. While Dr. Du Bose is a conservative, he is not a Fundamentalist. He holds that Biblical criticism is a legitimate science. In his opinion, extreme liberalism, by unduly appraising the results of science, has betrayed the superior claims of religion, and Fundamentalism has rejected scientific conclusions which are of the nature of Christian evidence. Fairly stated! He supports, by competent and convincing evidence, his claim that the repositories of fact and teaching in the Bible are confirmed by the facts of history, archeology and experience. He discusses the various Biblical Ages, those of Creation, the Antediluvian, the Postdiluvian, the Patriarchal, the Law, the National Ages of Israelism and Judaism, and the Apostolic Age; and finds that the Biblical record is in accord with both fact and truth. "The Ages of the Ages," forecast by the Bible, can be interpreted, he affirms, as being in complete harmony with the latest scientific theories of cosmic existence. The heading up of "all things in Christ" is the Bishop maintains, the divinely ordained goal of a perfected humanity and the complete revelation of God

Himself in the Man Christ Jesus. A clear exposition and a strong defense of the harmony of Biblical teaching, regarding the Ages, with history, philosophy and science.

**The New Testament**, Translated by the Rev. E. E. Cunningham, M. A. 525 pp. Revised edition. Marshall, Morgan & Scott, London. Seven shillings and sixpence. This translation attempts to correct some of the mistranslations and infelicities of the A. V. and the English and American Revisions. This has been made possible by the possession in our day of an improved Greek text, and by a better knowledge of the nature of New Testament Greek. This translation corrects grammatical errors in the versions named above; makes many verbal changes, improving the rendering; the article has been treated properly; allowance has been made for the paucity of inflections in English; misplaced words, phrases and sentences are put into proper order; and where a literal translation would not give the sense the writer intended, "sense has been rendered into sense." This translation aims at being more faithful to the original than the versions in common use. Put this translation on your study table

# HALL ORGANS



In the heart of colonial New England, at Bridgeport, Conn., is a worthy HALL installation. It is in the United Congregational Church, one of the best known churches in New England... This is a recently built church of striking colonial design, and no less striking in design is its beautiful three manual HALL organ. Mrs. Elmer Beardsley, prominent recitalist and critic, is organist. Rev. Dr. William Horace Day is the minister.

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**Christ and Culture**, by William Chalmers Covert, D.D. 91 pp. Richard R. Smith, Inc. \$1.00. A scholarly, illuminating and vigorous defense of the Christian view of life as over against that held by a certain group of modern thinkers whose teachings are devaluizing faith and diluting religious devotion. They are the outgrowth of the materializing of life by science, the deadening effect of a non-theistic humanism; and the depersonalizing of both man and God. Dr. Covert upholds cogently and convincingly the spiritual values of Christian ideals. He points out how Christianity preserved culture in the Dark Ages; argues that the emotionalizing of our Christian culture will contribute to its preservation and permanency; and urges Christians to make the ideals and principles of Jesus dominant in our modern civilization.

**He Is Become My Song**, The Story of Christ in Poetic Form, by Edith Anne Stewart Robertson. 275 pp. Macmillan. \$2.25. This book is marked by a beautiful spirit of devotion to Christ. As a piece of interpretation of the Master and His teachings, it is admirable; and as poetry, it has much charm. Variety in the meters is used, the introduction of various persons to go on with the story, and the device of interrupting the narrative, from time to time, with songs, add to the interest and attractiveness of the book.

**Preparing the Way for Paul**, by Frederick M. Derwacter, Ph.D. 165 pp. Macmillan. \$1.75. This book helps one to understand how the missionary work of Paul was unconsciously prepared for, and tremendously helped by the proselyte movement carried on by later Judaism in the countries bordering on the Mediterranean. Dr. Derwacter makes very clear that the synagogue, the conversion of Gentiles to Judaism, the consequent spread of Jewish teaching and knowledge of the Septuagint, prepared the way for Paul and his message. Thus the active Jewish propaganda in the years immediately preceding the time of Christ made possible a wider hearing for Paul. Assuming that at the beginning of the Christian era there were four and a half million Jews in the Roman Empire (and historians think that number not an over-estimate) Dr. Derwacter infers that there was a very large number of proselytes to the Jewish faith when Paul began his missionary journeys. The author quotes contemporary Roman references to the high moral tone of Judaism; and he adds that while Judaism ultimately failed in its widespread missionary propaganda, it at least suggested a technique, and made possible a hearing for Paul's message.

**The Christian Way of Liberty**, by J. A. W. Haas, President of Muhlenberg College. 214 pp. The United Lutheran Publication House, Philadelphia. \$1.25. This volume deals with an important question, at present much in the public mind, especially in that of youth, as to the nature of liberty and its limitations. We are indebted to Dr. Haas for this clear exposition of the question. He points out that youth, especially, fails to see the difference between unrestricted individualism and genuine freedom. He reminds us that nature limits man's freedom; so does society; and, whether realized or not, so does God. None can be altogether "master of his fate." He sets himself, therefore, to the task of defining and illustrating Christian liberty, and shows how it fits into the best scientific, philosophic and religious thought of our day. He discusses the author of liberty, God; man's loss of liberty; the restoration of liberty, through Christ; and the growth of liberty in the individual and in Christian fellowship. He comes to close grips with Whitehead, Eddington, Lippman and Durant regarding the nature of liberty, and, in our judgment, comes off victor.

**Christianity In a World of Science**, by Chester Forrester Dunham. 185 pp. Macmillan. \$2.00. This is a competent and interesting exposition of the influence of science upon theological thinking throughout the course of Christian history, and of the opposition, for the most part futile, of the Church to science. The author points out the great service which science has rendered religion. He holds, on the other hand, that "science needs Christianity if it is to be of the greatest value and the highest service to mankind." "Christianity," he continues, "gives science what it most vitally needs, an appreciation of the supreme worth of human life." He maintains that the liberalizing of Christianity by science makes possible their vital cooperation for the betterment of human living. He points out that the Babylonian-Hebrew science and cosmology, adopted by the Bible, became a hindrance to the progress of Christianity when modern science arose. Science has recast theology, Mr. Dunham declares, in its world-view, and in its idea of man, Jesus and God; and has modified its views, also, of evil, salvation and immortality. However, most Christians will hold to the opinion that the estimate of Jesus by the Church, generally, is much nearer the truth, and certainly more inspiring, and holds more promise for the development of the individual and of society than science, as interpreted by Mr. Dunham. However, this book gives a viewpoint on the effect of modern science upon Christianity which ministers cannot afford to neglect.

**Which Gospel Shall I Preach?** by B. H. Bruner, author of "Pentecost: A Renewal of Power." 239 pp. Richard R. Smith, Inc. \$2.00. Thoughtful ministers everywhere are raising this question; they want to be sure that their preaching deals with the essential elements of the message of Jesus. This book will help them to find the answer they seek. Mr. Bruner asks himself first what is the need of the world, and what sort of minister does the modern church demand. He believes that the Church, for the most part, is seeking for the minister who is a good organizer, a good mixer, a hustler, a boomer, a money getter, and a good advertiser; and not for a prophet of God. The author next seeks to discover the Gospel Jesus preached, the Gospel of the first Christians, the Gospel in Christian history, and the Gospel in contemporaneous preaching. Out of this inquiry he discovers the Gospel which he himself ought to preach. "My Gospel," he tells us, "is a Gospel about Jesus Christ; a Gospel of God, as He is interpreted by Jesus; a Gospel of the fact and reality of sin; a Gospel of human relationships; a Gospel which calls the Church to step down into the arena of our modern paganism and challenge its practices; and a Gospel of the New Testament idea of judgment. A book of clear thinking and of burning passion for Christ and His Kingdom.

**The Passion Week**, by Walter E. Bundy, Ph.D. 235 pp. Willett, Clark & Colby. \$2.00. You will find this book spiritually helpful in your preparation for Passion Week services. The treatment brings out "the human, dramatic, and religious elements that have gone into the making of the story." In the last chapter, Prof. Bundy discusses the resurrection of Jesus and immortality, in the light of his personality. His conclusion is that "eternal life with the Father whom He preached and to whom He prayed is the only fitting fate for the historical personality of Jesus."

**Illustrated Bible Studies**, by F. E. Marsh, D.D. 267 pp. Marshall, Morgan & Scott, Ltd., London. Six shillings. Over two hundred studies of texts by a widely known English Bible teacher. Each of the studies is a combination of a sermon outline and a Bible reading. They are evangelical, suggestive, and spiritually helpful.



**Church and Newspaper***By William Bernard Norton*

After extensive experience as a country, town, and city minister, Norton then served twenty-three years full time work as a writer of religious news for a Chicago daily. He believes that the future success of religious publicity lies with the Church rather than with the press.

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**What Do Present Day Christians Believe?***By James H. Snowden**Author of "The Making and Meaning of the New Testament"*

The general position assumed is that religious truth is a growing body of knowledge and experience and that such progress is to be expected and welcomed and worked for as the means of ever wider and richer spiritual life.

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**Humanist Religion***By Curtis W. Reese*

This work argues for a basis of belief and action that will compel the formation of doctrines in religion which will not insist upon being taken as dogmas.

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*Something Wrong Somewhere***Our Economic Morality***By Harry F. Ward**Author of "The New Social Order," etc.*

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**Pulpit and Parish Manual**, Prepared by Henry Hallam Saunderson. 235 pp. The Pilgrim Press. \$2.00. High class in every respect. It is beautifully printed. It contains the sort of material that every minister needs for the conduct of public worship, and the performance of such services as marriages, funerals, the celebration of the Lord's Supper, the baptism and consecration of children and the reception of members into the church. It includes also such occasional services as the ordination and installation of a minister, the consecration of a teacher, and the consecration of a home. The funeral services are especially full of helpful material, Scripture readings, selected poetry, and the New Testament teaching concerning life eternal. For aids to public worship, it gives twenty-seven Calls to Worship, ten Orders of Prayers, Offertory sentences and prayers, and prayers for the personal use of the minister, and several Benedictions.

**Some Values For Today**, by Oscar Thomas Olson. 150 pp. Abingdon. \$1.50. Lectures on the Matthew Simpson Foundation, at De Pauw University, 1930. Dr. Olson here grapples with high and disputed questions, relating to the world we live in, personality, and religion. Though he deals with profound topics, his treatment of them is clear, simple and readable. He shows conclusively, we think, that we have a valid world to live in, a reasonable religion to believe in, a reliable God to trust in, and a liberated life to glory in. His discussion reflects wide and varied reading, as well as knowledge of the storm centers of present-day controversy regarding spiritual values. This book glows with the writer's personal faith in the values he so finely describes.

**Child Life and Religion**, by Ilse Forest. 142 pp. Richard R. Smith, Inc. \$1.50. A valuable treatment of the topic. It is child-centered; and it presents religion on the level of the child's understanding, and in a way that will win the pre-school child's loyalty to God, the great Father. It will help the little child to integrate religion with his everyday life. Mrs. Forest discusses the child's inheritance, personality at the nursery age, teaching through song and story, prayer and worship, fact and symbol, and whether it is best to teach the child by himself or in a group, in Sunday School. She urges that the teaching of religion should be tested by its fruitage in character and happiness.

**First Steps in Religious Education**, by Francis McKinnon Morton. 203 pp. Cokesbury. \$1.25. Another valuable book, by an experienced child educator, on the proper method of teaching religion to the child of pre-school age. Every mother, every teacher of religion to pre-school children will find this volume illuminating,

practical, and most helpful. The author discusses the mother as a teacher, respect for children, relating a child to God, types of obedience, play activities and labor skills, the nurture and development of moral qualities, and relating the child to the church. The closing chapter includes a number of beautiful prayers of motherhood. A brief, but well-selected bibliography is appended.

**Our Pupils: Psychology for Church School Teachers**, by E. Leigh Mudge, Ph.D. 220 pp. The Methodist Book Concern. \$1.00. A high-class general introduction to the subject. It lays a foundation for study of the psychology of special age groups. The author is an experienced pastor and instructor in psychology and religious education. He keeps close to the practical aspects of the subject. He counsels the teacher to study the individual pupil as well as the group. He treats of the native endowment of the pupils, their active life, how they learn, their emotions and feelings, their imagination and memory, their thinking, their appreciation of beauty, the varieties and growth of their personality, their moral life and experience, and their religious life and experience. The closing chapter deals with how teachers may influence their pupils. Each chapter closes with a list of books for further reading.

**Winning Youth For Christ**, by Paul Judson Morris. 123 pp. Judson. \$1.25. The author has had much experience in religious education. At present he is Director of Religious Education and Evangelism for the Vermont State Convention (Baptist). A book which every pastor would do well to read and ponder. It is based upon the conviction that the church's vital task is to win youth for Christ. "If Protestantism loses out," says the author, "it will be because it has lost faith in the reality of a child's religion and has not understood and has not met his need." The author treats of the aim and preparation for leading youth to Christian decision, knowing the youth, and the Christ appeal to youth; and also discusses children's meetings, decision day, personal work, classes for new Christians, and assimilating youth into the life of the church.

**Leaves From the Notebook of a Tamed Cynic**, by Reinhold Niebuhr. 198 pp. Richard R. Smith, Inc. \$1.00. Frank notes, by a brilliant young minister, written during his thirteen years in Detroit, where he began his ministry. They record his reactions to his own preaching, contacts with his congregation, the response in Detroit to the social Gospel, etc. These "leaves" reveal keen, unsparing criticisms of his own work and that of ministers, as a class, and also of the church in general. It is noteworthy that the passing of the years mellows his spirit, and he becomes at last a "tamed cynic." Stimulating, though often uncomfortable, reading! A good pulpit mirror; look in it for a reflection of yourself and perhaps your church.

**The Blue Flame**, by F. W. Boreham. 288 pp. Abingdon. \$1.75. The title is taken from a legend which tells that "a blue flame hovers over any spot at which treasure has been buried." An apt title for this new volume in the matchless series of essays by this Australian writer. There are twenty-five essays in this book. They are themselves "blue flames" leading to hidden treasures of the spirit. The locale of these stories ranges from England to Australia and New Zealand; gems from the author's wide reading and observation adorn them; their style is beautiful as an unclouded sunrise, revealing a lovely landscape; but their crowning glory is their sympathetic insight into the heart of man.

**D. L. Moody**, by W. R. Moody. 556 pp. Illustrated. Macmillan. \$3.50. This biography of D. L. Moody is by his eldest son, whose close association with his father through many years in both his evangelistic

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and educational enterprises qualified him for the task. He has done it supremely well. In these pages the D. L. Moody, who was regarded as the greatest evangelist of the last generation, stands revealed as a powerful personality, a man of uncommon business ability, and a winner of countless persons to Christ. Although Moody was quite conservative in his theology, liberals worked well with him in his meetings. High and low were responsive to his evangelistic messages. Among the former were men like Grenfell, later the great missionary to Labrador, and Studd, who later did distinguished missionary work in China, and many others. The Mt. Hermon schools, which he established, and the many Bible Institutes which grew out of his influence as a conservative teacher of the Bible, help to perpetuate his memory and influence. This book tells the absorbing story of his life: his boyhood, with its limited opportunities; his Boston and Chicago business experiences; his home missionary work in Chicago; his Y.M.C.A. services with the Northern armies during the Civil War; his evangelistic campaigns in America, Canada, and Great Britain; his home life; and his deep personal devotion to Christ. This biography will refresh the memories of the men and women, still living, who knew Moody. It ought to be of great interest to those of the present generation who are in earnest about religion, however far they may be from holding Moody's conservative views.

**Alexander Campbell and the Disciples** by Jesse R. Kellems, Ph.D. 409 pp. Richard R. Smith, Inc. \$3.50. The author has done good service by writing this book to all students of the democratic church movement of a hundred years ago, out of which grew the denomination variously known as Disciples of Christ and Churches of Christ. They have had a remarkable growth and now number well over a million members. Dr. Kellems' story is intensely interesting and revealing. It is more than biography; it gives a vivid picture of the church life of that period; and it sets forth the fundamental principles upon which the Disciples' church was founded. It describes their plea for Christian unity, and its basis; the rule of faith; the way of salvation; the doctrine of baptism; the Lord's supper; the work of the Holy Spirit; and the Christian organization. Perhaps Dr. Kellems over-stresses the church controversies and bitternesses of the period he describes. He writes with a somewhat unrestrained pen of the ability and services of the Campbells, but even so it is to his credit as an admirer of their work in initiating this influential movement in American church life. The present reviewer is glad to acknowledge that he has gained from this volume a new and most illuminating view of the ability and service of the Campbells. That they were outstanding thinkers and leaders is quite clear. It is noteworthy that Henry Clay, General Robert E. Lee, and other men of prominence in public life paid high tributes to the character, ability and influence of the Campbells.

## The Watchman

(Continued from page 364)

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the assembly sober and my friend repentant. Surely these were the motivating powers that turned the group to the Master they all revered.

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And then I, too, realized I loved Scantlin because our souls like those of the companions of old were "knit together" and for no plan of union we had ever agreed upon. Christian sympathy, I suppose that was it! Christian sympathy that made me love him in his moment of defeat and blessed in his hour of triumph, that made our hearts beat faster and that made us share and share alike. If denominations could experience that, I thought, what a power for good they would be!

## The Twain Do Meet

(Continued from page 362)

But those on both sides of the "day" controversy seem to overlook that which goes before the mention of the first "day." The Genesis account precedes the period of "days" by saying (in different words) what Science has more lately been declaring—that an indefinite, probably prolonged, period transpired between the beginning of the world and the advent of man.

After telling of the creation of the heavens and the earth, and before the history of the seven "days" is told, is this significant statement: "And the Spirit of God moved (literally, *was brooding*) upon the face of the waters." How long? While there is no intimation of the duration of this period, "was brooding" indicates that it was an indefinite, probably prolonged, era which elapsed. Should the Geologist discover fifty, instead of five, pre-human "ages," there would still be no real conflict. Where each posits an indefinite period and neither dogmatizes as to its duration, why argue over a difference which does not exist?

\* \* \*

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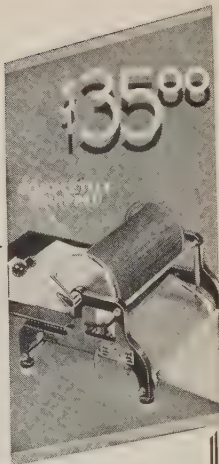


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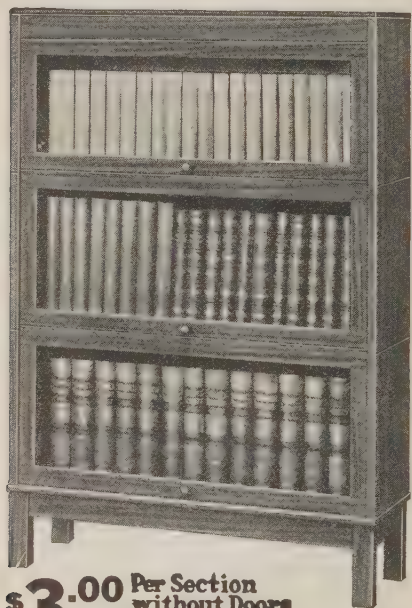
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\* \* \*

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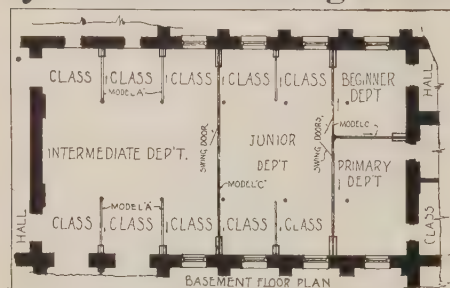
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And those quoted above do not stand alone.

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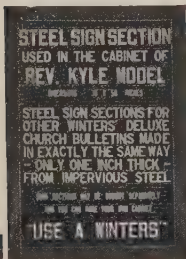
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## Ideal Evangelism

(Continued from page 360)

Wesley uttered some brief, solemn, unpreluded word of counsel, and always with strange effect." He absolutely could not help it; his heart was over-flowing. On the very last page of the last volume of his Journal, an attempt is made to account for his amazing life-work. "To one great purpose," we are told, "he dedicated all his powers of body and mind; for this he relinquished all honor and preferment. At all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement, he strove; with unwearied assiduity, to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity; to the prison or the hospital; to the house of mourning or the house of feasting, wherever there was a friend to serve or a soul to save, he readily repaired. He thought no office too humiliating, no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were equally precious in his sight and the value of an immortal creature beyond all estimation."

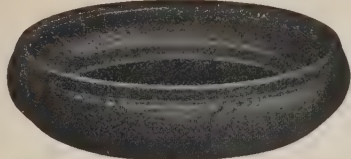
## Forgot the Crowd in the Individual

This was the first quality in Wesley's tremendously successful evangelism; and the second is still more subtle. The ideal evangelist never hankers after crowds. He will get crowds — the magnetism of his message and the electric energy of his passion will secure that — and then, when he has got them, his trouble will begin. For a crowd is a nuisance, unless you know how to take it to pieces. A lawyer cannot deal with clients in crowds; a doctor cannot deal with patients in crowds; and, faced by a crowd, an evangelist is just as helpless. A crowd is like a nut. You break the nut to find the kernel: you crack the crowd to find the individual soul. The preacher who has to face a crowd must be a skilful psychologist as well as an earnest evangelist. A crowd has no conscience to be stirred, no heart



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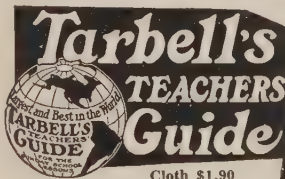
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to be broken and no soul to be saved. The man who stands before a crowd can only hope to succeed so far as he knows how to disentangle the individual from the mass. Like the stockman who, riding into a mob of cattle, swiftly and cleverly separates from its fellows the animal that he requires, the preacher must know the secret of segregating the individual. Wesley and Whitefield, Spurgeon and Moody knew how to preach to crowds. They conquered the crowd by ignoring it. So far from forgetting the individual in the crowd, they forgot the crowd in the individual. They liked to see a multitude of faces, just as an angler likes to feel that his line is surrounded by a multitude of fish; it enhances his chance of catching, in quick succession, first one fish and then another; but that is as far as it goes. To the great evangelists the crowd was simply the multiplied opportunity of individual conquest.

The converts of these master-preachers have left on record some thousands of testimonies. In one important respect they are all alike. They all contain some such phrase as this: "He seemed to be speaking directly to me, as though I were the only person present!" Take Wesley for example. "Wesley's words," Southey says, "were like the eyes of a portrait, which seem to look at every beholder." One of the greatest days in Wesley's life was June 17, 1739. It was the day on which he preached for the first time at Moorfield's. The service was held at seven o'clock in the morning, and there were eight thousand people present. Mr. Wesley took for his text the words: "Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon." The service was made doubly historic; for in the first place, it was the beginning of the great work at Moorfields, and, in the second, it led to the conversion of John Nelson, the stonemason, "a man who," as Southey says, "had as high a spirit and as brave a heart as ever Englishman was blessed with." A little later Mr. Wesley preached to an immense concourse at Kennington on the same text, and, among others a soldier was converted. I have found it extremely interesting to piece together, and examine in detail, the records of those memorable services. Fortunately, both the stonemason and the soldier have reduced to

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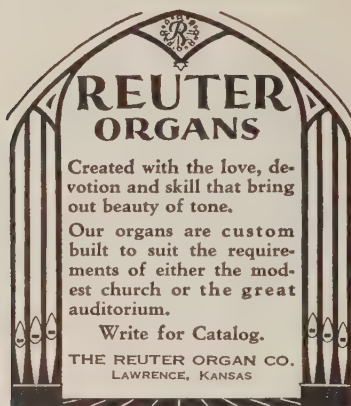
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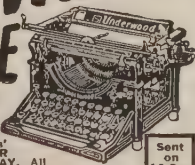
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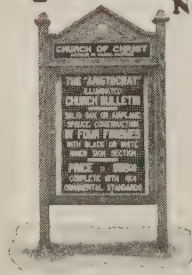
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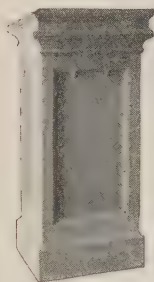
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"Give me a voice, a cry and a complaining —  
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Eyes that would weep, but cannot wait for tears."

"Quick in a moment, infinite for ever,  
Send an arousal better than I pray.  
Give me a grace upon the faint endeavor;  
Souls for my hire and Pentecost today!"

And that day, when it dawns will be the day of conquest for which all the ages have impatiently waited.





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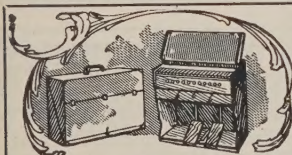
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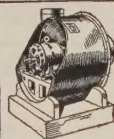


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